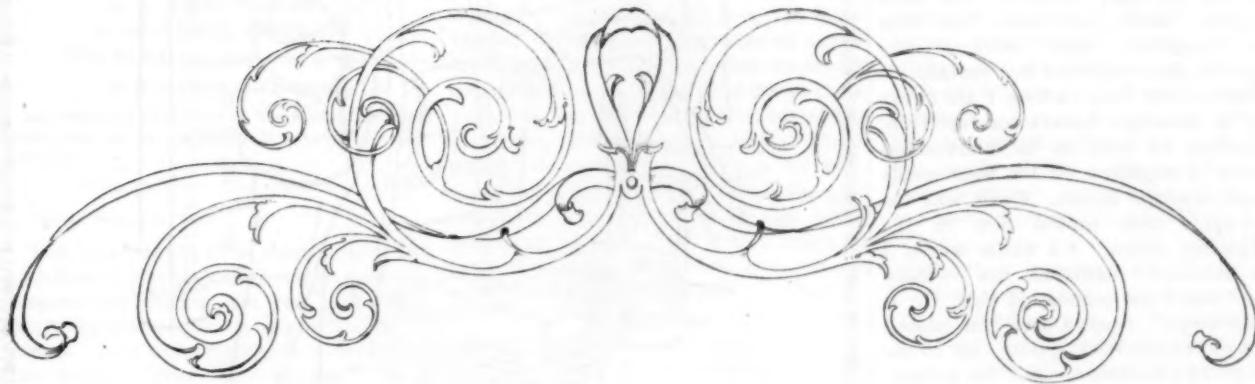


Zion's Herald

Wednesday, December 14, 1898



TO THE END

REV. D. H. ELA, D. D.

*A*ll engine, strong, compact, of living steel,
 Bearing with steady pulse its laden train,
 Heavy with harvest of the prairie grain --
 The ministry of earth to human weal --
 Right on, with ceaseless whirl of tireless wheel
 Through mountain gorge, valley, or spreading plain,
 To where some harbor opens to the main,
 Full speed, full fraught, full strength, to quay and keel.

 Such be my life along the track of time,
 By fire of love impelled and force of will,
 With speed unstayed, unbalting, fearless, free,
 Laden with garner of each year and clime,
 Till by the uncharted sea its wheels stand still
 Whose farther shore we call eternity.



ANCHORED

REV. THEODORE L. CUYLER, D. D.

A MERCHANT of my acquaintance and a minister of my acquaintance who once drew large congregations, have gone on the rocks. The merchant finding himself embarrassed resorted to some desperate and dishonest practices; they have ended in the worst of all bankruptcies, a bankruptcy of character. The minister began to drift away from his old moorings, abandoned his faith in one vital doctrinal truth after another until his spiritual influence has been wrecked. When the cable that held them "parted," their drifting was inevitable, and their fate was certain.

Glorious old Paul (whom I am never tired of quoting) understood spiritual navigation as well as he understood nautical navigation on his memorable voyage towards Rome. Faith was the chain-cable that united him to the omnipotent Jesus. "I know whom I have believed," exclaims the veteran hero, "and I am persuaded that He is able to keep." Jesus Christ was unseen — just as the anchor gripping fast to the solid ground is unseen — but His holding power was felt on the conscience and on the will. As a vessel in the teeth of a storm feels the pull of the cable, so the soul that is made fast to Christ feels the pull of His power.

Never was there a time when all ministers and all men needed more to be well anchored. The atmosphere in many quarters is thickly befogged with doubts; there is a dangerous disposition to question the supreme infallibility of God's Word; there is a lowered estimate of the deadliness and doom of sin; and the currents of materialism and worldliness run fearfully strong. Every one of us is liable to adverse gales that may burst upon us at an unexpected moment. Trials and temptations come without warning; Satan, no more than a burglar, sends notice of his assault. As a vessel is often stripped of her canvas before the sailors have time to man her yards, so may it be with us. We may be taken all aback by the hurricane, and stripped of all our "top-hampers," but if the soul is made fast to the anchor sure and steadfast, we shall not suffer wreck. The unseen Christ — our Redeemer, Protector, Preserver — makes us outlive the tempest. How beautifully some people behave in bad weather! When we see them beaten upon with adversity, or assailed with an Euroclydon of trials, and yet maintain a brave, cheerful spirit, we may wonder why they are not "moved as other men are." But the All-seeing Eye discovers the steadfast anchor lying, many a fathom deep beneath the billows. "Come now, let us sing the Forty-sixth Psalm!" did stout old Martin Luther say amid the roar of the devil's hurricanes.

More treacherous perils than tempests often beset our spiritual life. There are silent, stealthy undercurrents of temptation which in the smoothest sea may get hold of our keels, and before we know it we may be on the rocks. Thousands of church members are suffering terrible rents in their characters



The full economy of using Ivory Soap may not be apparent after one wash, but in time it will be noticed that the clothes last longer.

The cleansing action of Ivory Soap is very different from that of soap powders and soaps containing alkali. Ivory Soap has no weakening effect on the fibre of the material; but alkali, gradually, and often rapidly, destroys it.

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from this cause. One drifts insensibly into neglect of prayer and of his Bible, and of all proper Sabbath observance; this latter is a growing evil. Another drifts into sensual and sinful amusements. Another feels the clutch of temptation to the bottle, or to lecherous indulgences, but takes no alarm until he has struck the rock and a hideous hole in his character sends him down into disgrace. Nothing but a wonderful interposition of God's grace can ever raise a sunken Christian. You and I know of some sad cases of church members whom it is about as difficult to get afloat again as those riddled Spanish war-ships on the beach of Santiago. And oh, how many other professed Christians who are carried smoothly along by the undercurrents of worldliness until we look for them where they ought to be, and they are not to be found! Is not this the secret of a large part of the backsliding in our churches?

My friend, has your soul an anchor? Be assured that neither strength of intellect nor respectable surroundings nor outward connection with a church can save you; they will prove to be but ropes of sand attached to anchors of straw; they never can hold you against strong tides of temptation. God never insures any one, not even in the visible church, who neglects to guide his course

by the Bible-compass, and to fasten his soul to Jesus Christ.

These are drifting days, and I do not know of any one who is drifting towards heaven. The currents of this world set the other way. There is an anchor — just one — which is "sure and steadfast and entereth into that within the vail." It reacheth into eternity. Fasten your soul to Jesus Christ, your weakness to His strength, your conscience to His commandments, your whole self to His infinite and all-sufficient grace, and you are safe. When you have weathered out the last storm, and resisted the last current of temptation, you will give the credit not to your own skill or seamanship, but to Him whose atoning blood purchased your redemption and whose mighty arm of love brought you into the heavenly port.

Brooklyn, N. Y.

YOUR DANGER NOW

Is from the overworked condition of the liver and kidneys which are unable to expel impurities from the blood. This causes rheumatism. Hood's Sarsaparilla has been wonderfully successful in curing this disease. It neutralizes the acid in the blood and permanently cures the aches and pains which other medicines fail to relieve. Hood's Sarsaparilla is the best winter medicine because it purifies, enriches and vitalizes the blood. It gives help just where help is needed. It tones the stomach, stimulates the liver, and aches and sustains the kidneys. It wards off pneumonia, fevers, bronchitis, colds, coughs and the grippe.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Treaty Bars the Way

The importance of a canal across the Isthmus of Panama has been so strongly emphasized during the past year that early legislation in its favor is anticipated. It is unfortunate that the Clayton-Bulwer treaty between the United States and Great Britain, ratified July 5, 1850, contains this agreement: "The Governments of the United States and Great Britain hereby declare that neither the one nor the other will ever obtain nor maintain for itself any exclusive control over the said ship canal." This refers to the Nicaraguan route, and this is the one for which the President takes such advanced ground in his late Message. President Buchanan and Secretaries Blaine and Fralingshuisen tried in vain to have this agreement abrogated. The English press may therefore be pardoned for expressing surprise that President McKinley should speak of "control by this Government." That the changed condition of our relation to the Pacific commerce warrants a decided step in advance is evident, but unless there be some friendly understanding between the two Governments, not known to the general public, the attitude of the President at a time when we are on terms of unusual amity with Great Britain, is not easy to be understood. It is alleged that there is such an understanding, and that Great Britain is perfectly willing we should enter upon the construction of the canal, but all the same it would be far better to amend the treaty so that each party may stand by its own agreements. Understandings of this nature are very flexible and in the end are exceedingly liable to prove troublesome; treaties are on a different footing, and are much to be preferred.

A Less Creditable Obstruction

It does not add to one's pride in his own countrymen to learn that certain of them have so manipulated matters in Nicaragua as to secure a most astounding concession. Under concessions obtained from Nicaragua and Costa Rica the Maritime Canal Company has enlisted the interest of the United States Government, and its commissioners are about to report to the President. The time limit

of this company does not expire until Oct. 9, 1899, and an extension of ten years is provided for in the original document. Notwithstanding this, the Nicaraguan Government has made an agreement with other parties to terminate the concession to the Maritime Canal Company on the 9th of next October and to grant the following day to certain Americans the exclusive privilege of constructing a canal across the Isthmus, giving them the right to incorporate themselves under the laws of any State or country they may select. They may make the canal Russian, or French, or German, if they like. They are to have an almost unlimited charter to engage in manufactures, banking, railroading, farming or lumbering, to manage hotels, theatres, and almost everything else. They are to be given outright a strip of land 600 feet wide on the banks of the canal, 500,000 acres anywhere along the route of the canal, 5,000,000 more within the limits of Nicaragua, with the right to buy 2,500,000 acres more at \$1 an acre. It is needless to add that Congress is not disposed to mince matters in a case of such flagrant violation of international courtesy, and that the President can be relied upon to carry out its wishes with prompt and efficient action. On paper this new concession is almost an empire of itself, with the rights and revenues of an oligarchy; as a matter of fact, when the final settlement comes, it is not likely that it will result in the construction of a canal or obstruct the National Government in its desire of opening a highway across the Isthmus.

The Wall of the Brewers

A congress of brewers met in New York last week to pour out their woes because of the war-tax on beer. It was composed of more than four hundred members, representing a capital of \$500,000,000. Their fat bank accounts and their lavish expenditure of ready money detracted somewhat from the force of their lamentations, but there is no doubt they are tremendously in earnest in their efforts to have this tax repealed. They poured out their crocodile tears with the pathetic complaint that unless this tax be at once removed there will be a "complete destruction of an industry which from every conceivable point of view it should be the duty of the law-makers to protect." Now the facts are these: A barrel of good beer can be brewed for \$2.50, according to testimony submitted to Congress not long ago. Add to this the tax of \$1.85, and that brings the cost up to \$4.35. A barrel of beer sold by the glass will bring in about \$14.50. This leaves a clear

profit of \$10.15 to be divided between the brewers and the retailers (often the same parties) for every barrel of beer consumed in the United States. The annual consumption is more than thirty million barrels, resulting in a profit of \$305,000,000 to the brewers and the retailers. These figures account for that marvelous aggregation of wealth in the hands of the brewers, all accumulated within a generation. Until they can make a better showing than that in favor of reducing the tax, it will not be necessary to consider the fact that if the Government taxed the alcohol which every barrel of beer contains, instead of the beer, the amount would be nearly three dollars more than the present tax.

Agriculture in Our New Possessions

The Secretary of Agriculture is close behind the Army and Navy in the West Indies, the Philippines, and Hawaii. He wants to extend his services and enlarge his ministrations so as to include all the agriculturists of these new possessions. Of course this desire is coupled with the recommendation that Congress provide a sufficient fund to enable the Department to investigate all the agricultural resources and drawbacks which are to be found in the islands of the sea. Congress may not keep pace with this zealous minister in this direction, but it is to be hoped that it will extend the provisions of the law regarding the inspection of meats and meat-products so as to include butter, cheese, and other agricultural produce offered for exportation. The law should also apply to imports. An agent of the Department is now in the far East to study the markets with an agricultural eye, and report where our products are most likely to find a ready sale. While waiting for Congress to act and for this agent to report, there is ample time for the farmers to lay to heart the good advice of the Secretary that the country schools teach such practical subjects as will enable the young men and young women to conquer unfavorable conditions, produce profitable crops at a smaller cost, and contribute to the general welfare.

A Tempest in a Teapot

Lippe-Detmold is one of the smallest of the German States. It contains 418 square miles and has a population of about 125,000. But some constitutional and personal questions have risen out of the succession in this diminutive principality, which are just now disturbing the whole empire. The trouble began with the death of the reigning prince, Woldemar, in 1895. His heir is a brother afflicted with an incurable mental malady. This brother has no children, and

in him the reigning House must come to an end. As long ago as 1890 Woldemar promulgated a decree naming a relative, Adolph of Schaumburg-Lippe, to act as regent should necessity arise. As Adolph is brother-in-law to the German Emperor no real opposition was anticipated, although the Diet of the principality refused its sanction to the decree during the lifetime of Woldemar. As soon as he died the Diet hastened to proclaim Adolph regent, and he at once entered upon his duties. Constitutional questions as to his eligibility being raised, the case was referred to a court of arbitration which decided against him, and declared that Prince Ernst of Lippe-Biesterfeld was the heir presumptive and as such entitled to reign as regent. William III. was angry that his brother-in-law was set aside, and directed the commander of the garrison not to salute the new regent with the honors to which he is entitled as a reigning prince. Against this order Ernst entered a respectful protest, and was answered with a very curt telegram from the Emperor to the effect that the officer in question was obeying orders, and forbidding the Prince to address the Emperor again in such a manner. Prince Ernst then entered a solemn protest against the Emperor's action before all the sovereign princes and states of the German Empire, denying the right of his Majesty to discipline a federal prince. There is no doubt but that the Emperor is wholly in the wrong, and it is asserted that from Königsberg to Constance public opinion is overwhelmingly against him. The sovereign power of the empire is not vested in the Emperor, but in a body known as the Federal Council. Bismarck made Prussia the head of the nation, but he never dreamed of imposing her supremacy on the four and twenty other States. The attempt of William III. to do this has not had an auspicious beginning, and unless he is wise enough to recede it is likely to have an unhappy ending.

Clerical Interference in Austria

As if Austria had not troubles enough of her own already, with her embarrassing confusion of creeds and races, it is now reported that a movement against clerical interference in secular affairs is assuming alarming proportions. The Germans, who form so large a part of the Austrian population, think they detect signs of a tremendous turning toward Protestantism. It must be remembered that these same Germans are not without hope that Austria may one day become a part of the German Empire. Naturally they think that the coming of this happy state of affairs would be very much accelerated if there should be a great conversion of Austrian Catholics to the Protestant faith. Unless the signs of the times are incorrectly interpreted, there is no prospect that any such change is about to take place. The most active leaders against clerical domination are to be found in the Agrarian party. This party declares that it is quite willing to accept spiritual teaching from the priests if they will but keep themselves out of secular matters. No thought of accepting Protestantism as a

remedy seems to have occurred to the party. There can be no manner of doubt but that the German-Austrians will stick to their creed whatever changes may come to the nation. They may become part of the German Empire, but they certainly give no promise of becoming members of the Protestant Church as a means to attain that end.

Another Egyptian Campaign in Prospect

General Kitchener, having raised a fund of \$500,000 in England to establish a Gordon Memorial College at Khartoum, is once more on his way to Upper Egypt. This is a fact. The special reason for his hurried departure is said to be found in rumors of the movements of the Khalifa. When he was defeated by Kitchener he fled into the desert with less than two hundred men, and hid himself in the neighborhood of Kordofan, a province of Soudan. He is now reported to have moved west to Darfur, an oasis of the Sahara, several hundred miles from Kordofan. Here, in the very heart of the desert, he is said to be recruiting from the Darfur tribesmen the bravest and the most fanatical of Moslems. The fact that he is moving away from the Nile shows that he is in no haste to meet the troops of the Sirdar, but there is good reason to believe that in spite of the tremendous slaughter of Omdurman we shall yet hear of the Khalifa marching east to the Nile. Kordofan and Darfur are likely the next provinces marked for conquest by the victorious army of Egypt. This will be a task of exceeding great difficulties, for it involves the march of an army over a thousand miles of desert where there is not a drop of water and where the heat is excessive. There are yet plenty of worlds in the Nile Valley and its surrounding provinces that still remain to be conquered by the English Warrior of the Nile.

Some Startling Figures

If there be any who think that the South is not desperately in earnest in its openly avowed purpose to disfranchise the Negroes, they will find evidence of substantial progress in some reports of recent elections. In 1888 Mississippi cast 115,785 votes; at the last election the total was only 27,377. The new constitution of that State gives ample proof that it has accomplished its object. In 1896 there were 206,878 votes cast in Louisiana; at the last election there were 33,296. Yet that State contains the largest city in the South, New Orleans having a population, approximately, of 275,000. Mississippi, with only 27,377 votes, elected seven members of Congress. A single Congressional district in Massachusetts, which cast 29,878 votes, elected only one member. Louisiana, casting only 33,296 votes, has six members of Congress. If we add South Carolina, we have a group of States with a population of about four millions, casting only 92,466 votes, and electing twenty members of Congress. To elect the same number of Congressmen in these three States, only two years ago, there was cast a total of 346,978 votes. After making all possible allow-

ance for the fact that the figures of 1896 are those of a year in which there was a presidential election, there will still remain a very wide margin to represent the progress made by these three States in eliminating the vote of the Negroes. Such a disproportion between the voting population and the number of votes finally counted will not long pass unchallenged in a land where representation in Congress is based on manhood suffrage. The United States Supreme Court has been appealed to in vain. The State constitutions must stand, but representation in the National House ought in all fairness, and by express provision of the National Constitution, to be reduced in proportion.

A Long Journey

It requires thirty-five days to travel from St. Petersburg to Vladivostock across the Russian Empire. There still remain 1,151 miles of the great Trans-Siberian route over which one must travel in partially closed carriages, and although the stages travel night and day the roads are so rough that this part of the journey is the most tiresome of all. The progress of railroad construction averages about one mile for every working day in the year, so that it will take at least three years to establish communication by rail. The journey from St. Petersburg to Vladivostock can be made five days shorter by going west than by going east. With the present facilities, and supposing close connections all the way, a traveler can cross to America by water, go by rail from New York to Santiago, Cal., or Vancouver, and there take steamer for Vladivostock, reaching his destination in thirty days. Three lines of steamers already connect our western coast with eastern Siberia, and a Russian line is in contemplation. It is not alone our possession of the Philippines that attracts commercial attention in the far East.

Death of General Garcia

The distinguished Cuban leader, General Calixto Garcia, died in Washington, of pneumonia, last Saturday — the very day the Treaty of Peace was signed. He had come to that city at the head of a commission elected by the Cuban Assembly to represent the desire of the Cuban patriots in regard to the immediate future of the island. He took cold at a dinner given in his honor by General Miles on Tuesday, and this, with the shock of the sudden change from the climate of Cuba to that of Washington in winter, proved too much for his impaired constitution. General Garcia was born in the province of Santiago, Cuba, in 1839. He belonged to a distinguished family, was carefully and thoroughly educated, and was a man of culture and refinement. He was prominent in the Cuban Rebellion of 1868-78, and although twice taken prisoner, his life was spared. He was exiled to Madrid and kept under police surveillance, supporting himself by teaching until the breaking out of the latest Cuban war. He managed to escape, and started two expeditions from the United States to Cuba. He has been much in evidence throughout

the war. The entire lack of tact which characterized General Shafter, both in his treatment of General Miles and Admiral Sampson, estranged General Garcia after the battle of Santiago, but the good sense of General Lawton appeased his wounded spirit and virtually restored him to his place among the foremost of the Cuban leaders. His death is a great loss to the island and its progress. Nearly all his active life was spent in the cause of Cuban liberty, and he deserves well of both Cubans and Americans.

Volunteers Coming Home from Manila

The Secretary of War has issued an order directing that six regiments of regular troops proceed to Manila as soon as possible. The regiments designated are the 3d, 4th, 12th, 17th, 20th and 22d, and all of them except the 17th are in the West. As soon as transports are ready they will sail from San Francisco, and on their arrival at Manila will relieve the volunteers. The first to be relieved will be the regiment which was first at Manila, and after that each will be relieved in turn. Two more regiments are held in reserve — the 24th and 25th — and it is not unlikely that these may be added to the Manila assignment. This will be good news to the volunteers, very many of whom are finding life exceedingly irksome just at this time.

The Sultan Promises to Pay

Although the Sultan told our former Minister that Turkey was not responsible for the damages done to American missionaries in Armenia, his successor was instructed to press our claims for indemnity not only for the destruction of property in 1895, but also for the recognition of older, but equally just, claims. Mr. Straus, the present Minister, is evidently *persona grata* at the Turkish Court, for it is now announced that the Sultan gave him an audience last Friday and assured him that a satisfactory settlement should speedily follow. It is claimed that Turkish officials in Armenia connived at the outrages perpetrated, and that such connivance makes the Turkish Government responsible notwithstanding the former answer to the effect that the country was in a state of war and protection could not be afforded. If it is true that the Sultan's bills for the entertainment of the German Emperor amounted to \$3,000,000, he ought to be able to raise the \$100,000 due on these Armenian claims in a comparatively short time. If Minister Straus succeeds in getting this money, he will have won a victory such as has rarely been achieved by any diplomatist at the Turkish Court.

General Lee Sails for Havana

General Fitzhugh Lee, commanding the Seventh Army Corps, sailed from Savannah last Sunday on board the steamer *Panama*, which was captured from the Spaniards at the beginning of the war. He took with him only the officers of his staff, with the clerks, orderlies, baggage, camp equipage, and horses. For the present General Lee will make his headquarters at Marianao, near Havana, and will take possession of the

city as soon as the Spanish forces are ready to leave. He expects that all of the Seventh Army Corps will be in Cuba before the first of January. The 1st North Carolina and 202d New York Regiments are now in the harbor of Havana, and will be disembarked at once. The New York, flying the broad pennant of Rear Admiral Sampson, is also in the harbor, so that the Stars and Stripes are getting into place. Everything is quiet, and while the sanitary condition of the city excites some uneasiness, it is hoped that the health of the troops will not be jeopardized. It will be remembered that General Lee was Consul-General at Havana at the breaking out of the war, and that his departure lacked something of the ceremony and courtesy usually attending the departure of such an officer. His re-entry into the city, at the head of the Army of Occupation, is the fulfilment of a long-cherished desire on his part.

The Treaty Signed

After ten weeks spent in discussion, the American and Spanish Commissioners affixed their signatures to a treaty of peace last Saturday evening between the hours of eight and nine o'clock. It was the twenty-sixth meeting of the Commission, and a final adjournment followed the ceremonies of signing and delivering the two copies of the document. The Spanish Commissioners will proceed to Spain without delay, and the American Commissioners will sail from Southampton next Saturday. The terms of the treaty will not be made public until it is confirmed by the Senate, but it is understood and generally believed that they follow very closely the lines laid down in the protocol. Porto Rico is already evacuated, and Cuba will be evacuated by the end of the month. The island of Guam is ceded to us for a coaling station, and the Philippines are ours on the payment of \$20,000,000. It is believed, also, that the United States will transport the Spanish soldiers from the Philippines to Spain, and that Spain will be allowed to remove arms and ammunition from the Philippines, with some few minor considerations not specially significant. The treaty must now go to the Senate for confirmation, and it can hardly reach that body before the adjournment for the holidays. In spite of divers rumors to the contrary, it is generally believed that the treaty will be ratified. It must also go to the Spanish Cortes, not at this moment in session, where it will doubtless be confirmed without debate.

Municipal Hysteria

An attempt on the part of one Yerkes to induce the Chicago board of aldermen to extend for fifty years the franchise of the street railroads, has thrown that municipality into a fever of excitement. Charges of bribery were openly discussed as matters of simple fact, and when it was claimed that a majority of the aldermen were committed to the measure, there were ominous threats of lynching. On Sunday more than 5,000 people assembled in Music Hall to register their unbridled hostility to the scheme. Mayor Harrison, son of the former Mayor Carter Harrison, pledges that he will veto the

ordinance, but doubts are expressed as to whether that will prevent the gigantic steal, as it has been claimed that the franchise grabbers have the assurance that the board of aldermen will pass it over the mayor's veto. It is alleged that this fifty-year extension, which is to be almost given away, is worth many millions of dollars, and there is a strong sentiment in favor of municipal ownership of the roads. It is not unlikely that the strong resentment may suffice to defeat this particular scheme, but hysterical reform is neither lasting nor deep, while the open threats of hanging and general slaughter are far worse for the good government of a city than simple stealing. The people who are charged with offering bribes do not appear to have suffered any uneasiness because of the threats. It was those who, it was claimed, had been bought that came in for the general condemnation, not those who did the buying. St. Louis, Milwaukee, and several other cities are having trouble with street railroads, and the victories of syndicates and corporations far exceed in number and value the victories gained by the municipality. The immediate effect of Chicago's spasmodic opposition in this instance has been to secure a postponement of the matter, the aldermen on Monday evening having voted to refer it to a committee.

Intemperance and Insanity in London

The British Medical Society at a recent meeting discussed the subject of insanity, which, according to the testimony of medical men, appears to have fallen on London like an epidemic. Dr. Pringle read an exhaustive paper attributing the cause to the intemperate use of intoxicating drinks. He held that the public is responsible for allowing men and women to continue in the intemperate indulgence of alcohol to such an extent as to become burdens to the state. He took the ground that the habitual drunkard has forfeited the right of personal liberty, and he intimated that the freedom of the will, as a natural right, is dependent on the ability to control the will. When any man or woman reaches the point where the desire for alcoholic liquors is not controlled, he should be treated as a public nuisance. He insisted that all such cases require compulsory treatment, although he confessed that there must be a revolution in public sentiment before this would be possible. This is certainly a new and radical treatment of the temperance question. Prohibition of the sale of intoxicating liquor is an ancient remedy, but prohibition of the individual is an advanced step.

In this connection it is interesting to note the labors of a commission appointed by Parliament to consider the subject of intemperance and the liquor traffic. At a recent meeting Dr. Norman Kerr stated that the amount spent in drink by Great Britain had risen from \$12 30 per capita in 1855 to \$18 36 in 1896; that the number of deaths from alcoholism and delirium tremens had risen from 60 men and 24 women for each million of inhabitants in 1876 to 91 men and 52 women in 1896; and that while temperance was on the increase throughout the kingdom, drunkenness is increasing among women. He also said that both men and women are more susceptible to drink than they used to be. The final report of this commission and the legislation to which it will probably give rise will be awaited with interest.

THE LACK OF USE

THE insatiable craze for acquiring robs the human race of half its fertility and power. We go on getting, getting, getting, as long as we live, and at the end there is a great mass of material, resource, trained and husbanded power, but no achievement worth mentioning. We have been so long preparing ourselves to do something that we have left no margin of time for doing the thing we planned.

The lack of use, among our men and women of power, equipment and resource, of the opportunities of life is lamentable. There seems to be no clear understanding of the comparatively small amount of equipment actually necessary for fruitful, effective work. The relative natural proportion of seed to harvest is overlooked. Instead of accumulating a pint of wheat and then sowing it to raise a bushel, we accumulate the bushel, and then sow it so late in the season — if at all — that we reap only a pint.

Instead of waiting to get more equipment, more reserve of resource and power, suppose the majority of us began at once to use what equipment and resource we have. How immensely the world's productivity would be increased! What an incalculable amount of practical good would be accomplished in a week!

There is charity, for instance. We would like to give twenty-five dollars toward some worthy object, but, as things are now, we cannot afford it. One of these days, however, if we go on modestly prospering, as at present, when there comes another urgent cause appealing for help, we shall have accumulated enough to give twenty-five dollars toward its relief. So we reason, and fail to give the dollar that we can afford, and that might save some poor wretch from starvation while tiding over a crisis.

Then there is personal work for humanity — for the poor and uneducated in our great cities, say. Well, we reason, we must study these sociological problems before we can be fit for such work. We must understand the real needs and conditions. Alas! the great need is to get procrastinating, self-excusing men and women into the work. What is needed is not so much equipment as greater willingness and energy.

Then there is the highest work committed to any person — the privilege of acquainting our associates with Him who "came to seek and to save that which was lost." Penitent, lonely, but eagerly aspiring men and women press up against us every day; but we neither speak to them, take them by the hand, nor so much as try to win them to Jesus Christ. At some future time we really intend to devote ourselves largely to a spiritual ministry in His name; but some early day, in the rush of life, our entire work here stops, and that which we contemplated doing for marred humanity is never begun.

Friends of Christ and of straying humanity, use what you have — your spiritual resources, your equipment, your energy, your time! Life is brief; its productive period passes quickly. Do

not be forever sitting down, meditating, studying, acquiring. Some time — today — be up and doing.

HOW TO RAISE IT

WE mean how to raise the twenty millions for the inauguration of the twentieth century. It is not a bit too soon for the minds of Methodism to be exercising themselves upon the problem. To be sure, the great committee has not yet started in upon its work, but it will soon meet and will be glad to have before it as many suggestions as possible. Some are already discussing how the millions shall be divided, but this is certainly premature. Addition and multiplication should be studied before division. If methods be multiplied and interest increased, the present task will best be met, and the allotment of results can safely be postponed. There will be no lack of directions for the profitable investment of the mammoth aggregate.

The main thing just now, it strikes us, is to enlist the attention of the Methodist multitudes and convince them that the scheme is going to be grappled with in earnest and carried through to completion; that there is something in it which the church can in no way afford to look at listlessly or suffer to lag when once it has been entered upon; and that truly marvelous things are possible through this means. The great essential will be to devise some plan by which old and young, rich and poor — in fact, every man, woman and child in any way owning allegiance to us — can be reached and interested. The following proposal has come to us from a high quarter, and we are glad to lay it promptly before our readers: —

"All these persons — members of our church and congregation and Sunday school — may be divided into classes of twenty-five, one of whom shall be the leader and collector.

"These classes of twenty-five should be subdivided into groups of five, and one of each group should be collector and leader for that group of five.

"In this way the work of the individual leader of twenty-five would be greatly reduced, he having the assistance of five other persons who carry out his plan and co-operate with him.

"By this plan, during the three years we shall be able to reach, quarterly, every member of the church, and every member of every family directly or indirectly connected with the church, and, by use of argument and persuasion, secure from everybody something toward this Twentieth Century Fund.

"Six persons in every class of twenty-five, thus sharing responsibility, would be developed as workers. And just as in the beginning the financial plan of the class-meeting developed into spiritual opportunity, we should by this plan gradually develop a practical and spiritual movement to do for the new century what the old-fashioned class-meeting did for the fathers in the beginning."

This is well worth thinking about. Perhaps, as the century is the twentieth and the millions are to be twenty, it might be well to make the classes to consist of twenty persons, grouping five of them into a century circle, with a special supervisor. Some little souvenir, or badge of distinction, can easily be de-

vised for the different grades of leaders, and enthusiasm in this and other ways be greatly promoted. Details can readily be adjusted; but the plan as outlined impresses us favorably. We see no reason why it should not be a wonderful help.

Release of an Innocent Man

LAST week Wednesday George Ogle, serving a sentence of twenty years in Sing Sing for murder, after ten years of confinement, walked out of the prison, with his mother and brother, a free man. By unquestioned evidence it appeared that he was innocent of the crime for which he had been convicted. But what of those ten long years in which he has been imprisoned, and, worst of all, has suffered, being innocent? Is there no restitution? Surely there should be, and in the most generous way. The State which fixed this stigma of guilt upon him and robbed him of his liberty should be compelled to make reparation. Some mark of special consideration should be bestowed upon him, and exemplary damages in money should be paid to him. Here is a significant lesson for courts and juries. The prisoner should be given the full benefit of every doubt. Better a thousand guilty men escape punishment than that one innocent man be adjudged guilty.

What a supreme comfort in this connection to consider the fact that God never misjudges us or causes us to suffer when guiltless! There is great consolation in the declaration of Jesus Christ — to whom all judgment is committed — who said that He "needed not that any should testify of man, for He knew what was in man."

The Reason of It

Recently a young man, the son of religious parents and himself for many years a member of a Christian church, was heard to say: "Well, I have but little faith in anybody or anything. I have had it hard, and I cannot see that I am any better off for being a Christian." That man had come to doubt the reality of the Christian religion because, forsooth, the fact that he had been professedly a Christian had not brought him business prosperity, social prestige, and happiness. We have known that young man for twenty years, and have watched closely his spirit and views of life. He is in the church because of what he supposed would accrue to him of personal advantage. His views of Christianity are strictly utilitarian. He has all the time been as selfish as Jacob when he vowed and said: "If God be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." Jacob made a barter trade with the Lord. So did this young man; and because the Lord has not perforce compelled him to succeed in his life's pursuits, he doubts if even there be a righteous and good God. Nay, more, he charges the ill results of his own life, so far, upon God. The simple facts in this man's case are that he has failed as a Christian disciple because he has never possessed an intelligent apprehension of what it meant to be a Christian, and has not, therefore, made an honest and earnest effort to that end. He has failed in business because he never possessed sufficient ability to succeed. If he had achieved success, it would have been in violation of all well-settled business principles. The fault has not been in God nor in the lack of a sympathetic environment, but simply in the moral and intellectual deficiencies of his own nature. He has failed because he has not tried to do his best with what he had, and has not secured the spirit-

ual enlightenment and help which are available to every Christian disciple. And this is not by any means an isolated illustration. He who touches the real life of the young men of this age will find very much of this mistaken philosophy which seeks to hold God responsible for one's own weak, blundering and faithless career.

What is the "Missing Note?"

A intelligent reader for many years writes plaintively to the effect that the pulpit does not speak to him as "decisively, convincingly and convincingly as it used to do," and asks that we "point out the missing note." If our correspondent's statement be true — and we incline to think it is — we should say that the "missing note" consisted in a certain lack of power and supernatural' attestation which once attended the preaching in our pulpits — the power which the risen Lord promised should come to His disciples when He said, "But ye shall receive power, after that the Holy Ghost is come upon you;" the power of which Paul speaks when he says to the Romans, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" the power which speaks through any man filled and clothed with the Holy Ghost, and makes him seem other and greater than himself, superhuman, God's voice talking to men. That is the missing note in the pulpit. How shall it be restored? By men who shall enter into their closets, and, shutting the door, like the Lord Jesus in those nights on the mountain-tops of Hermon, or like Paul alone for three years in Arabia, shall become filled and surcharged with the Divine. Away from the jangling voices of men, away where the play of human ambitions will not reach, away and alone with God, and eager only for His message, shall the pulpit of today find the "missing note" which shall again make it irresistible.

Fifty Notable Years

THE *Independent* of New York celebrated, in its last week's issue, its fiftieth anniversary. As one of the very ablest of the religious journals of the country and most potent in shaping public opinion, it is a fitting thing to mark this milestone in its notable history. We trust that it will be allowed to fix its date of birth and to reckon its years and to celebrate its birthday after its own liking. We have read the *Independent* for many years, and have always admired it. The paper has stood distinctly for certain religious convictions, for humanity, and for great reforms. We have never known it to dodge or trim or to be silent in the treatment of vital and current problems. It has never waited to ascertain what were the popular views upon matters, or what positions other leading journals would take, before declaring its own. It has been the unvarying and inflexible friend, defender and advocate of the Negro. The position which it took on this line first drew our attention to it.

The name chosen was happy, and gave its editors a needful freedom in the expression of their opinions. The editors have been men of distinguished ability. Brains have always been at a premium in its editorial sanctum. The paper has been managed not to make money, but to make ideas and to develop vigorous and right thinking. What an editorial corps was that which launched the paper — Dr. Joseph Leavitt as managing editor, and Drs. Leonard Bacon, Joseph P. Thompson, and Richard Salter Storrs as associates. Is it any wonder that a paper edited by these men leaped at once to a tremendous influence? Of those early years

Dr. Storrs says, in a very interesting contribution upon "The Early Years of the *Independent*": "In one important respect that time was like the present, and gave to a paper of positive opinions large opportunity. It was a time, as this is, of wide, various, vehement discussion on the questions then engaging public attention, most of which have long since ceased to be exciting." Further on, in referring to the methods and experience of himself and his associates, he continues: "On all general subjects coming before us each wrote on the particular theme which attracted him, or on that assigned to him, in his own unfettered way — the result being one of singular harmony in the final output of opinion, amid marked varieties of individual utterance. We did not seek controversy, but we did not shun it; and when it came, as after a little it came abundantly, we met it without flinching, and in general, I think, with fair success."

In these later years Dr. William Hayes Ward, associated with our own honored and able Dr. H. K. Carroll, has conducted the paper. Dr. Ward is a man of singularly comprehensive ability and experience and a renowned specialist in archaeological lines. Dr. Carroll a few weeks ago resigned his position on the paper. When Gilbert Haven was editing ZION'S HERALD and making it circulate sometimes to the bewilderment of its friends as well as to the discomfiture of the foes of all truth, he was urgently pressed to join the editorial force of the *Independent*; but nothing would induce him at that time to withdraw from ZION'S HERALD.

We congratulate the *Independent* on its unique history and bespeak for it an increasingly larger influence for good in the second half-century upon which it has entered.

PERSONALS

Bishop Hartzell expects to sail for Africa, Dec. 24.

The *Chicago Times-Herald* is authority for the statement that Dr. E. B. Andrews will remain as superintendent of the schools of Chicago.

Miss Belle Allen, of Japan, has been ordered home on account of the effect of the shock from injuries received during the accident in Yokohama harbor last July.

Rev. R. N. Price, late editor of the *Midland Methodist*, has been appointed chaplain of the Fourth Tennessee Regiment, and will accompany the command to Cuba.

Rev. Michael See, of the Iowa Conference, and his wife were separated but a short time by death. Mr. See entered into rest on Nov. 15, and on Nov. 26 his companion followed him to the better land.

Mrs. Mary W. Thompson, of Smyrna, Del., sailed on the steamer "Empress of China," Dec. 6, from Vancouver for Shanghai. She is the sister of the late Mrs. S. L. Gracey, and goes out to preside over the household of Consul Gracey at Foochow.

The venerated Rev. Moses D. Hoge, of Richmond, Va., is seriously ill. Dr. Hoge sent a communication to his church on a recent Sunday, in which he stated, for the first time in fifty-three years, that he was in the city but unable to attend the communion service.

Few are the men so blessed in perennial usefulness as Dr. Theodore L. Cuyler, of Brooklyn. His pen continues its exalted and inspiring ministry to the millions. His contributions appear in the religious journals of all lands. Nor is his voice silent. Two weeks ago we read of his addressing four thousand people in Cincinnati, and he is soon to speak at the Methodist Preachers' Meeting in New York. Boston does not hear him as often as it would like. We wish

an arrangement could be made for him to preach at an early date on Sunday in this city, and address our Preachers' Meeting on the Monday morning following.

Miss Effie Dunmore, first sent out by the Philadelphia Branch of the Woman's Foreign Missionary Society in 1892, starts en route for Guanajuato, Mexico, Dec. 12.

Our religious London exchanges report that Rev. Dr. C. A. Berry, of Wolverhampton, England, has had a serious relapse, and that his condition is a grave cause of anxiety to his friends.

Among the officers of the Anti-Saloon League elected at Cleveland, O., last week, we note the following vice-presidents: Hon. John D. Long, Bishop B. W. Arnett, and Archbishop Ireland.

Rev. Dr. Daniel Dorchester, Jr., of Christ Church, Pittsburgh, read a paper before the Pittsburgh Preachers' Meeting, on Monday, upon Dagnan-Bouveret's painting, "Christ and the Disciples at Emmaus."

Rev. W. K. Marshall, D. D., formerly of the Pittsburgh Conference, who removed to Chattanooga on account of his health, has charge of the class in homiletics in the theological department of Grant University, so that he will be partially occupied while he rests.

The *Germantown Guide* of Nov. 26 contains the excellent address delivered by Rev. F. P. Parkin, D. D., of the First Church, before the Junior Order of United American Mechanics upon "God's Call to our Republic to Lengthen her Cords and to Strengthen her Stakes."

Mrs. Alice Freeman Palmer is named as one of the speakers to address the Seventh Annual Convention of the officers and representatives of the various Foreign Mission Boards and Societies of the United States and Canada, convening in New York city the middle of January.

Rev. C. W. Rowley, Ph. D., of St. Paul's Church, Manchester, N. H., is conducting a union Sunday-school meeting Saturday afternoons, all the evangelical churches uniting — Congregational, Baptist, Presbyterian, Christian and Methodist. The selection of Dr. Rowley for this important work is a marked compliment to him.

Dr. Abbott, of Plymouth pulpit, must read with peculiar amusement some of the commiserating editorials which refer to him as a broken-down man. The fact is, he is in vigorous health and never more effective in speech or with pen. He is wise enough to resign the pulpit of Plymouth Church that he may avoid a physical and nervous breakdown.

The Wesleyan Christian Advocate of Atlanta, Ga., of the Methodist Episcopal Church, South, observes: "Bishop Candler returned from Cuba last week, and is actively engaged trying to provide money and men for the Cuban mission. He is full of enthusiasm for the cause, and if he can only have the support of the church, great things will be done in that field."

The board of managers of the New York Deaconess Home and Training School is greatly bereaved in the death of Rev. A. D. Vail, D. D., first vice-president of the board, and chairman of the committee on practical work and fields of labor. Rev. W. N. Brodbeck, D. D., Rev. A. D. Vail, D. D., and Rev. Charles R. North, D. D., are names sacred in the annals of the deaconess movement.

The Northern Christian Advocate says: "Dean Buell of the School of Theology of Boston University, and Prof. Walker of the Folts Mission Institute addressed the union meeting of Y. M. C. A. and Y. W. C. A. at Syracuse University on Sunday afternoon. In the evening Dean Buell preached most

effectively to a large congregation of young people at the University Avenue Church."

— Rev. W. Arter Wright, Ph. D., pastor of First Church, Ontario, Cal., formerly of the New England Southern Conference, called at this office last week.

— Rev. S. L. Baldwin, D. D., will address two of the Dorchester churches on Sunday, Dec. 18, and on Monday will speak before the Alpha Chapter of Boston University.

— F. M. Woolsey, M. D., and wife, of our West China Mission, have arrived at Fallsburg, N. Y., Mrs. Woolsey's health making necessary their return to this country.

— Rev. Dr. J. F. Chaffee, presiding elder of Minneapolis District, who returned home on sick leave from the meeting of the General Missionary Committee, was taken to Asbury Hospital, Minneapolis, where he still remains. His condition is quite serious, but his recovery is hoped for.

— Rev. William Ingraham Haven, of St. Mark's Church, Brookline, has accepted the office of Secretary of the American Bible Society, and will assume the duties Jan. 1. Rev. A. B. Kendig, D. D., will supply the church from that date until the next session of the New England Conference.

— Rev. T. Corwin Watkins, D. D., pastor of St. Paul's Church, Lynn, has just returned from a three weeks' trip through the West, spending Thanksgiving with his mother in Illinois, and representing the New England Conference at the annual convention of the Anti Saloon League of America, which was held in Cleveland, Dec. 6-8.

— James McGee, a manager of the Sunday School Union and one of the main supporters of the Monroe Ave. Church, Plainfield, N. J., was found dead in bed at the residence of his son-in-law, J. R. Joy. The funeral was very largely attended, Dec. 8. Fifty-three members of the Produce Exchange, of which he was vice-president, were present.

— Pastor Chiniquy will soon reach the ninetieth year of his eventful life. He is still active, and completing a new book, "Forty Years in the Church of Christ." The pastor preaches from time to time, and still draws large crowds of Frenchmen. His friends contemplate making him a testimonial on his birthday, in July next, to take the form of a sum of money in aid of his important enterprises in Montreal and the district of Quebec.

— Dr. G. M. Steele is so greatly beloved by so many of our readers, and they are so glad of any message from him, that we publish the following reference to himself contained in a letter written Dec. 7: "Most of the time since my return I have been about as well as when in Boston; but for the last ten days I have been having a tough time — one of my very worst. Have not been downtown for two weeks and hardly out in the neighborhood. But I am much better now and intend to go out today."

— The news of the death of William Black, the well-known English novelist, at the age of 57 years, will be heard with deep regret by the multitude of readers in Great Britain and America who eagerly welcomed each new volume of the more than twenty which Mr. Black's pen invested with a perennial charm. He excelled in descriptions of scenery, and his love stories were always wholesome and delightful — such books as can be safely placed in the hands of young people who crave a bit of the romantic and adventurous in their reading.

— The *Central* of last week observes: "Independence Ave. Church, Kansas City, Mo., tendered a reception to the new pastor, Dr. M. S. Hughes, and his family, last Friday night. Mr. G. N. Neff presided, and addresses were made by Judge L. C. Slavens for the local church; Dr. J. W. Hancher for the

Conference; Dr. S. A. Northrup for the Ministerial Alliance; and Miss Mabel Nowlin for the primary department — to all of which the pastor happily responded. The opening pastorate is auspicious."

— A letter from Bishop Newman to Dr. Hammond of our Book Depository in San Francisco announces that the Bishop will not return to California to spend the winter, as he had previously intended.

BRIEFLETS

We have in hand a very important contribution by Rev. C. L. Goodell, of Brooklyn, in answer to the inquiry: "Must the Class-meeting Go?" which we shall publish at an early date.

The *Congregationalist* is as forceful as epigrammatic in the following: "Zeal without knowledge was the ancient sin — knowledge without zeal is the modern impotence."

Perhaps no problem so greatly exercises our faithful ministers as the Sunday evening service. For this reason we shall group, at an early date, the opinions of some of the leading pastores of the country upon this subject.

The *New York Tribune* says that "Two Methodist Bishops, John F. Hurst and C. C. McCabe, have just raised \$50,000 in Pittsburg for the American University in Washington."

Rev. Charles S. Morris, pastor of the Myrtle Baptist Church in West Newton, and president of the Interdenominational Ministerial Association of Colored Clergymen in Boston and Vicinity, has decided to go to Africa as a missionary. We are gratified to note this fact, for we are at a loss to understand why, as a whole, the Negro race in this country shows so little anxiety for the evangelization of Africa.

The *Watchman* asks the following very pertinent question, to which only one answer can be given: "Ought not those who have been ministers of the Gospel, but have left the pulpit and all distinctively clerical work and gone into business, or become secretaries, editors, or agents, to drop the title 'Rev.?' "

A very important communication from the missionary secretaries will be found on page 1554. It relates to Porto Rico and the necessity that our church should open a mission at the very earliest moment in this new portion of our possessions. It is urgently hoped that an immediate, generous and general response will be made to this request.

Mrs. Mary H. Hunt says with much practical force: "If the next generation are not intelligent total abstainers, it will be the fault of the temperance men and women of today, who fail to enforce their temperance education laws."

Mrs. Humphry Ward, in a recent address at Octagon Chapel (Unitarian) in Norwich, Eng., admitted that the cause of Unitarianism in England was not externally prosperous. A hundred and fifty years ago £5,000 was raised with ease to build the Octagon Chapel, and now a double measure of courage and devotion had to be found in order to raise the £500 wanted for its restoration. The Unitarians had grown weak and the Established Church strong.

The *Outlook* is authority for the following significant fact in regard to Mr. Gladstone, which it follows up with a very practical inference: "It is well known that Mr. Gladstone often consulted men like Drs. Dale, Guinness Rogers, and Charles A. Berry as to what his policy should be; and some way the spectacle of a statesman taking

counsel of the most eminently Christian men of his party is quite as edifying as that afforded by our political leaders, who more frequently seek wisdom from the demagogues of the saloons."

The *Springfield Republican* makes this pungent and practical observation: "The organ of the Mormon Church at Salt Lake City is strongly for Philippine annexation. This was to have been expected. According to Prof. Worcester the marital institution of the Mormon Church already very largely obtains among the natives of the islands."

The following letter, written by E. K. Jenness, of West Epping, N. H., under date of Dec. 12, is not only of special interest, but contains a practical suggestion to those who are planning their Christmas benefits: "My son, Rev. J. F. Jenness, sailed from New York for Rosario de Santa Fe, Argentine Republic, Dec. 5. Although he has gone to labor in a foreign field, I know he will feel a deep interest in the work of the church at home; so I want to send him ZION'S HERALD as a Christmas present. Will you please commence the year with last week's issue, as there are some articles he will be glad to read. My other son, Rev. C. K. Jenness, now pastor of a church in Prescott, Arizona, prizes the HERALD very highly."

The American Bible Society has received a special report from Rev. John R. Hykes, whom it directed in September last to proceed from Shanghai, China, to Manila and investigate concerning the Philippine Islands as a field for Bible work. He finds the work and influence of the Roman Catholic Church so reprehensible that he dares to affirm: "I am sure that the Roman Catholics in the United States would be as much shocked as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States today, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize their spiritual needs." General Oils, the military and civil governor, said that there was most urgent need for missionary work in the islands, and Admiral Dewey spoke very freely and enthusiastically about opening mission work there.

The *British Weekly* makes the late Dr. R. W. Dale responsible for the following: "Religious truth must be present in life before it is present in thought. It is in religious experience that the theologian finds all with which he can deal. A doctrine that cannot be preached, and with effect, is not a doctrine with which any one needs to trouble himself." Is not that very close to the essential theology of Methodism?

It is evident that Representative-elect Roberts of Utah is to find admission to the House of Representatives stoutly opposed. The Christian women of the country will at once begin active and organized resistance. The initial women's movement is to take organized form in this city at a meeting of the Presbyterian Woman's Board of Home Missions on Dec. 20, in the Presbyterian building. There are 100,000 members of the Presbyterian Home Missions Society alone in the United States. The similar societies in the Baptist, Congregational, Methodist, and other denominations, will take like action.

The address of Dr. George Elliott, which we publish in this issue, is one of those rare, comprehensive and pertinent utterances which should receive critical and prayerful reading. Dr. Elliott is so profound a scholar, so spiritual, and so well-balanced, holding such a golden mean between the orthodox and liberal views, and so felicitous and fas-

elinating in his diction, that we exhort our readers to study this address. The timidly conservative will be reassured thereby, and the progressive will find that all he exalts as so new and valuable is rooted and grounded in the essential and unalterable truths of Scripture.

Rev. H. W. Brown, of Warren, R. I., in forwarding the poem which appears on page 1586, writes: "On reading to my family this week the sad yet beautiful poem of Dr. Worth, my father-in-law, Rev. W. J. Wilson, of Hingham, exclaimed: 'Is that all? Why, there ought to be another verse — a verse of victory! He ought not to have left our loved ones in the sea.' This suggested to my mind the enclosed verses, which I send as a supplemental thought."

Dr. S. L. Baldwin sometimes lapses into poetry. Having received a notice from the New York postmaster that a letter addressed to him was detained for postage, he wrote as follows: —

"And is it true, my dear Van Cott,
That good old Brooklyn's gone to pot,
And e'en a note that lacks two cents
Must stay Manhattan's side the fence?"

"So be it then; here goes the chink
That will supply the missing link
Between the start on Tammany's side
And finish where the good abide."

Some one in the post-office gave it to one of the daily papers.

The Boston *Herald* says concerning the question of the re-election of Senator Hawley: "The ostensible crime charged against Senator Hawley in Connecticut by those who oppose his re-election is that he is not attentive enough to the individual wants of his constituents. He does not do their errands with sufficient promptness, and there are those among them who have not had all the favors at his hands in the receipt of documents and other congressional gratuities that they would like." That is the very best reason why he should be overwhelmingly re-elected. All honor to the man anywhere who is absorbed in trying to do well the supreme duties intrusted to him, instead of wasting himself in toadying the people at large with a view to the influence it may have on his future.

NEW YORK CORRESPONDENCE

"CLERICUS."

A NOTHER good man has gone from us, and there are sincere mourners in many homes. Albert D. Vail was a man greatly beloved. He made friends and kept them — something not always easy to do. The friends of his early pastorates were his friends always. The children who loved him as children loved him when they were grown older. Whoever knew him esteemed him. The people of his church, and indeed of every church he served, were loyally devoted to him. And why not? He was a strong, instructive, persuasive preacher, an alert, persistent student of the Word, a cordial, sympathetic, appreciative pastor; in a word, he was a Christian gentleman and minister, with a heart and with a message. The funeral services were beautifully impressive. The details were arranged, I am told, by Dr. Frank Mason North, a close friend of Dr. Vail, and none could have shown rarer judgment and good taste. As the service, which was under the direction of Bishop Andrews, proceeded, one could but be reminded of the funeral of Dr. Albert S. Hunt, which took place some weeks before. Here, as at that time, Rev. Benjamin M. Adams prayed as only a man accustomed to talk much with God can pray. It was Bishop Foss who made the address on both occasions, and his refer-

ence to the fact that his "two Alberts" had both been taken from him within three months, was touching in the extreme. Dr. F. C. Iglesias and Dr. C. S. Harrower assisted in the services. Resolutions from the various societies with which Dr. Vail was connected were read. And then the great throng looked upon the face of their friend for the last time, and many passed out of the church to the sad dirge of falling tears, and from every heart went forth affection and sympathy to the sorely stricken widow.

The burial took place on the following day in the cemetery of the village of Amenia, where Dr. Vail's boyhood days were spent, the committal service being read by Dr. A. K. Sanford.

About once every two or three years the lightning which most college presidents enjoy strikes Drew Theological Seminary. Not long ago the Hoyt-Bowne dormitory was erected at a cost of more than a hundred thousand dollars. And now another gift of a like amount has fallen into the lap of President Butts, who somehow succeeds in getting what he wants. This gift makes possible a much-needed administration and chapel building.

The corner stone was laid on Tuesday, Nov. 29. Bishop Andrews, Dr. Upham and Dr. Milburn, chaplain of the United States Senate, made excellent addresses. The building will be ready for occupancy next fall. Thus far the names of the two donors have been withheld, but it is generally understood who the generous laymen are. One of them has been in the habit of making gifts for a number of years under the fancied cover of anonymity, but he has fooled no one but himself, and now that he has done so large a thing, his attempts to hide the doings of his right hand from the left are very interesting to his many friends. In these days when there is so much of the spectacular in benevolence one can forgive a man for at least trying to do his aims in secret.

The Methodist Social Union has appropriated the third Thursday evening of every month for its own special use, and has begun a pilgrimage through the city which it will be interesting to watch. Its first meeting this fall was held in Calvary Church; then the tents were pitched in Washington Square; and the December gathering will likely be in some church half way between. Both sides of the city, East and West, are to be visited, and I incline to think with good results on the whole. The policy of President Baldwin seems to be to get as many people together every time as possible — an entirely laudable undertaking. He certainly is making the meetings interesting, even though some people are irreverent enough to refer to them as "fifty-cent shows." But only the unkind and unfeeling would be so cynical.

In the early days of this month occurred the sixth anniversary of the Metropolitan Forward movement. On the evening of the first, Chancellor Day preached in Jane St. Church. On the second there was an afternoon service in the Metropolitan Temple with a sermon by Dr. George F. Pentecost, and in the evening Dr. Wallace MacMullen, of Philadelphia, made what has been described to me as a most brilliant and effective address on City Evangelization. Those who heard for the first time the combined choirs of the parish with the orchestra found the music very inspiring. That Dr. Cadman was able to be in his accustomed place in the pulpit was unquestionably a great satisfaction to his own large congregation, as it certainly was to those of us who heard of this, his first public appearance since his recent se-

vere and at one time alarming prostration from bronchitis. His rapid recovery is accepted as an assurance of his continued usefulness in the great field to which he has been called. He is an energetic and tireless worker, and possibly observes less than many find it necessary to do the regularity which eager men find so distasteful. Yet there are limitations which no man, however robust, can afford to disregard.

St. James Church has recently celebrated its sixty-fifth anniversary with ample reason for thanksgiving and praise. It will be recalled that not many years ago this noble church, a beautiful building in a fine location, was supposed to be in a tottering state both as to its roof and its congregation. The defect in the architecture was more easily overcome than the disintegration of the membership. The missing pillar in both cases has, however, been in place for some time now, and Dr. E. S. Tippie is to be congratulated for his successful administration and his success in stirring anew the hope and spiritual earnestness of one of New York's best churches. The anniversary services, which were modest in announcement and informal in their program, were well attended. Bishop Foss, whose last pastorate in the church and in New York, was passed at St. James, preached to a fine audience in the morning. The other services of the day were full of reminiscence and earnest prayer for the coming years. Dr. Vail, who had been expected to share in the enjoyment of the day, had no warmer circle of friends than those who gathered about him during his very successful term at this church.

Our Borough of Brooklyn is astir. We have had there a first-rate convention in the interest of the class-meeting. I strongly suspect that the project was initiated by that veteran leader, not only of classes, but of men — John French. Of course others from the ranks of both ministry and laity welcomed the idea and promoted the plan. It was inevitable that reminiscence and history should have place in the proceedings, which were held in Hanson Place Church. But there were said wise things concerning the necessity of the adaptation of the fundamental spirit to the modern form and life. A valuable contribution to the convention was the address of Rev. W. F. Anderson, of Washington Sq. Church, on the basis of the class-meeting. His discussion made a distinct and most happy impression upon his hearers. Dr. Buckley, Dr. Upham, and Rev. D. G. Downey were on the program, and each in his own way — three very different ways indeed, but all effective — plead for the revival or survival of the class-meeting. One could but feel that, possibly, too much stress is being laid upon the meeting and too little upon the class.

And you have agreed to send us your Haven! The office he has been chosen to fill is said to be a difficult one as, without doubt, it is honorable and important. Methodists cannot avoid seeing it through the atmosphere of Dr. Albert S. Hunt's charming personality. It is said to have attracted the pleased attention of quite a number of men who have been willing to essay its difficulties. But since the chosen incumbent is none other than the genial and scholarly pastor of Brookline church, and there is another chance of transplanting some New England ideas into New York soil, he will find a warm welcome among his denominational friends who are honored in having so worthy a man elected to an undenominational office so influential. It is said that there is much need for immediate administrative re-enforcement in the management of the Bible Society.

"The Sea Shall Give Up Its Dead"

REV. H. W. BROWN.

O tempest-tossed and angry Sea,
Who gloatest o'er thy victory,
Who carrest not for human fears,
Nor pallid lips, nor griefs, nor tears,
Whose ears are deaf to human cries
For loved ones lost — thy sacrifice,
With hope we drink thy bitter cup,
For thou must give our loved ones up.

Not now, perchance, but by and by,
When earth and air and sea and sky
Are into frightful chaos hurled,
With awful crash of world on world;
Then He, who stilled proud Galilee,
Shall still thy waves, O haughty Sea,
And from thy cold and wat'ry bed
Shall bid thee bring thy hidden dead!

Warren, R. I.

THE HUMILIATION OF SPAIN

EVERETT O. FISK.

THE ZION'S HERALD not long since called attention to the remarkable record of the battleship "Oregon"—"her unparalleled run from San Francisco to Florida," the fighting qualities she displayed in the Battle of July Third, and the voyage upon which she is now embarked of eighteen thousand miles, taking at least three months' time, from New York to Manila.

If, at the close of the nineteenth century, the journey of this powerful and magnificently equipped battleship from San Francisco to Florida and the still longer run from our Atlantic coast to Manila be wonderful, what shall be said of that first voyage from Spain to the Philippines in the early part of the sixteenth century? If our rulers, our soldiers and our sailors show courage and constancy in dealing with difficult questions that confront them in the management of affairs in the West Indies and the Philippines, what shall be said of the audacity, energy and world-embracing ambition of Spain three centuries ago, by which she explored, conquered and appropriated the uttermost parts of the earth?

There is no greater or more instructive contrast in all history than the swift advance of Spain to the foremost place among the nations during the reigns of Ferdinand and Isabella, Charles V., and Philip II., and her dismemberment and humiliation at the present time. During the three reigns above referred to, politic marriages and skilful diplomacy with neighboring nations gave Spain undoubted pre-eminence in European affairs, while enterprise, energy and daring in her discoveries, explorations and conquests beyond the seas gave her the largest colonial empire in the world.

Ferdinand inherited the little kingdom of Aragon, but by his marriage with Isabella, Queen of Castile, by the conquest of Granada and Navarre, and by the discovery of America, he so increased his dominion that at the time of his death, in 1516, he was the most powerful monarch in Europe.

Charles V. was born in 1500. At six years of age he inherited from his father the Netherlands; at sixteen, from his grandfather Ferdinand, Spain and America; at nineteen, from his grandfather, Maximilian, Austria and Burgundy; and

immediately thereafter was elected Emperor of Germany.

When, by the abdication of Charles, Philip II. came to the Spanish throne, in 1558, he became possessed of all his father's domains with the exception of the imperial crown of Germany, which went to his Uncle Ferdinand; but as Philip had previously become, by his marriage with Mary Tudor, King Consort of England, and a few years later, on the death of King Henry, his uncle, laid effectual claims to the throne of Portugal with its important dependencies in Africa and Asia, his rule was not less extensive and important than that of his father. More than 100,000,000 people were subject to Philip, probably as large a number as was ever included in the Roman Empire.

It is scarcely too much to say that the history of the three reigns above referred to, and especially the reigns of Charles and Philip, covering eighty-two years, is the history of the civilized world in the sixteenth century, including its politics, religion, discoveries, conquests and explorations. Spain was the champion of Christendom against Mohammedanism, expelling with needless cruelty the Moors and effectually checking the mighty advance of the Turks. She was at the same time the most important ally of Romanism in its endeavor to stay the rising tide of Protestantism.

It seemed inevitable that the determined opposition of Charles to Luther and the Reformation would overthrow Protestantism in Germany as it did in Spain were it not that at the critical time he felt compelled to use all his energies against the Turks. At his death Charles enjoined upon Philip the maintenance of the Inquisition. "So doing," he adds, "shall you have my blessing, and the Lord will prosper all your undertakings." Never did son fulfill the wish of a father more perfectly.

But Spain was not less energetic, aggressive and effective along other lines than in her "defence of the faith." Charles fought four wars with his Roman Catholic neighbor, the King of France, and Philip, on his succession, carried this series of strifes to a successful conclusion. The distinction that Spain won by the discovery of a new world was emphasized by the promptness with which she followed up the discovery with colonization, exploration and conquest. More than a hundred years before the landing of the Pilgrim Fathers Santiago-de-Cuba had become the capital of new Spain, Cortez had organized in that famous city the exploration that was to result in the conquest of Mexico, Balboa had discovered the Pacific Ocean, and Magellan had started on the memorable voyage of 30,000 miles, taking more than three years, through the strait that has since then borne his name, over the unknown waters of the Pacific, to the Ladrones and Philippines, which he claimed for Spain, and round the world. A few years later came the conquest of Peru by Pizarro, the discovery of the Mississippi River by De Soto, the journey of Orellana from the Pacific over the Andes down the Amazon to its mouth, and the colonization of Florida,

Central America, and various parts of South America.

For one hundred and fifteen years after the discovery of the New World by Columbus, Spain claimed exclusive ownership to America, with the exception of the Portuguese settlements on the east coast of South America, which also came under the rule of Philip when he added Portugal to his domain. Philip, therefore, in 1588, was not only the most powerful ruler in Europe and had more extensive colonies and important dependencies in Asia and Africa than any other European nation, but claimed to be sole proprietor of every square mile of land in the New World. No other civilized nation was anywhere in possession.

In pursuance of his plans of conquest Philip equipped his "Invincible Armada" of one hundred and thirty ships, which he directed against England, under Queen Elizabeth a rising Protestant power. All the world knows of that decisive naval contest, in which the fate of England, the Netherlands and Protestantism hung trembling in the balance, and in which the Armada was destroyed in the seven days' fighting with the English ships and by the winds and waves encountered in trying to escape round the north coast of Scotland. This great naval victory gave England a prestige which she has never lost, and was of inestimable value in encouraging the Dutch in their finally successful revolt against Spain and in giving Protestantism security in Germany.

This was the turning point in the fortunes of Spain. She accelerated her own fall by denying her subjects the right of free thought and free speech and putting to death the best and bravest of her people by the pitiless cruelty of her Inquisition. She wronged and oppressed her colonies till one after another they successively defied her authority.

A great many influences have contributed to Spain's humiliation and decay, but every student of history must recognize that the continuously disastrous influences have been her own folly, cruelty and bigotry. The most powerful nation of the sixteenth century is now so abject that there are "none so poor to do her reverence." We find a remarkable coincidence and a dramatic consummation as well as poetic justice that in this year of our Lord, 1898, just three hundred years after the death of the powerful and pitiless Philip, Spain's loss of two of her earliest, fairest and most prized possessions marks the extinction of a colonial empire which was three centuries ago unprecedented in extent; that at the capital of the Philippines, named for this king who misruled more than 100,000,000 of people, a Spanish fleet is annihilated; that at Santiago, the once powerful capital of the New World, named after St. Jago (St. James), the patron saint of Spain, Spanish power is effectually overthrown on land and sea. Will America three centuries from now suffer such humiliation? Perhaps. There are conditions in our national life that do not make for permanence or righteousness, and we have reason continually to pray the prayer of Rudyard Kipling's *Recessional*,

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

THE RELATIONS OF DOCTRINE AND LIFE

REV. GEORGE ELLIOTT, D. D.

[Address delivered on Matriculation Day at the School of Theology, Boston University.]

MY BRETHREN: My feelings in addressing you as you enter upon your professional preparation for the Christian ministry are, I fancy, very much like those of a Rough Rider from Santiago if called to perform a like duty before the cadets at West Point. All ignorant of the science of soldiery, he could only bring them the results of his rude experience of the art. But even this would be no small service if he could make these embryo captains feel something of the joy of battle and inspire them with that fine feeling of all-surrendering devotion which is the fairest flower that springs from the blood-drenched fields of war. And so it may not be without good reason that your first formal welcome to the study of the queen of sciences is given, not by an eminent theologian or a learned professor, but by a working pastor fresh from those fields of sweet though strenuous toil toward which your eager faces are turning as the dear reward of your study here. And what more fitting message could such a one bring you than that proposed by my theme — "The Relations of Doctrine and Life?"

Perhaps the greatest danger of school life is that it should be too deeply severed from the actual world and become absorbed in thoughts more than in reality, in words rather than things. Of necessity there is something of the atmosphere of the cloister about the academic life. Its flowers are the pressed beauties of the herbarium and its birds the triumphs of the taxidermist's skill. Yet I am persuaded that this danger exists in a far less degree in Boston than in other places. You are as far as possible removed from all monastic conditions. Set in the centre of a great city, you cannot wholly free yourselves from constant contact with the great life of the world. This three-breasted mother of American liberty, whose very air still vibrates with great words spoken for freedom, the salt spray of whose bay to the historic imagination still holds some flavor of the tea spilled there long ago, and the very dust of whose streets once throbbed in the hearts of heroes and patriots — in such an environment you touch a great historic life, itself no mean education. And about you stirs the life of today, of a great commercial city sitting queenlike at the gates of the sea, levying its tribute on all climes, a nineteenth-century city with all the glory and shame of the industrial age; here you may have before you the great human drama in all its pathos and in all its power.

There is still another reason which assures me that my message is at once less necessary and that it will receive the readier welcome here in that this School of Theology stands for the experimental and historical method, the very essence of which is the constant appeal to and contact with reality.

THE RELIGIOUS LIFE OF OUR AGE

is characterized by two seemingly contradictory tendencies. On the one hand is a huge intellectual unrest. In the solvent of criticism cherished dogmas, time-honored traditions and revered institutions are either wholly dissolved or have

"suffered a sea change
Into something rich and strange."

In no century of Christian history has confession and institutional religion held the fealty of the human conscience with so slight a grasp. No wonder that panic seizes timid souls and utter defeat overthrows weak ones. On the other hand, in no age has the

Christian community shown such intense practical activity, been so aggressive in its propaganda and so triumphant in its expansion. Not in all the so-called ages of faith were so many crowns laid at the feet of Christ as in this wonderful century of ours. Evidently the dissolution of doctrine has not involved any decay of faith. Truth waxes as

a decided tendency toward a form of philosophical skepticism very different from ancient Pyrrhonism in that it is destructive only of the idols of reason and not of the concrete facts of life. At last the spell of formal thought has been broken and philosophers everywhere are placing the centre of our life not in the intellect but in the will, or rather in personality, the selfhood, that spontaneous creative power which for itself and for its own ends builds the fragmentary world of experience into the unity of thought, guided only by a teleological impulse and dominated by a sense of worth in the ends toward which it looks. Knowledge dwells only in the outer courts of the soul, and upon its walls and curtains are carved and painted only symbols of the true holy of holies where God and man meet at the inner shrine of being. Beneath our agnosticism lies a deeper gnosis, and at the very boundary of thought where metaphysical certitude vanishes a moral faith is born.

This theory of knowledge, which I have rather hinted than fully stated, vindicates itself in the most superficial analysis of experience. We are always confounding the logical grounds of belief with true causes. If asked, "Why do you believe in the Divine nature of our Lord?" we are apt to give a scholastic answer made up of the rational arguments we had studied from books or received from teachers. But our conviction of Christ's divinity has causes far deeper than any reasons we can give for it. It is born partly of revered authority, of sacred tradition, of holy memories, of prayers and hymns, of fine imaginings, of ecstasies of love, and above all of that living faith which entering the consciousness of Jesus finds there that supreme worth of being to which we can give only the Divine name and worship. "The heart," says Pascal, "has reasons of which the reason knows nothing at all."

Physical life, in its work of shaping organisms, is almost a perfect analogue of the work of the mind in creating science. The fact of life is always greater than the forms it takes. The swelling bud is but a ripple of an ocean of meaning that swells to the throne of the Eternal. The products of life, although they bear the marks of life's handiwork, are not themselves alive. Very similar is the relation of science to the reality given in experience. Knowledge is ever incomplete. The definition always leaves out the very something which is the soul of the matter. But while our science is thus forever an imperfect thing, life is ever something whole and entire. It is written, "we know in part," but not that we love in part.

Knowledge never can exhaust life. Take so common an experience as tears. To the chemist they are only "water, chloride of sodium and a little mucus;" to the physiologist they are but the product of a function, secretion, and effectuate for the eye another function, detersion; yet the poet's ignorance may be more than their knowledge when he says, —

"Tears, idle tears, I know not what they mean." But all of them together can never guess all the symbolized pain that glitters in the crystal globe on the widow's cheek. Thirst is better satisfied with the vilest water than by the formula HO. The discovery of argon, metargon and etherion in the atmosphere has not made it more breathable than the old-fashioned mixture of oxygen and nitrogen. The writer of the nineteenth Psalm may have known some things about the heavens worth remembering by the most learned professor of the New Astronomy.

Life is greater than logic. We cannot symbolize the deepest experiences of our souls. Most men have three great creeds, mother, wife and child, which they hold without



REV. GEORGE ELLIOTT, D. D.

Rev. George Elliott, D. D., was born in Ohio forty-six years ago. In early boyhood he removed with his parents to Wisconsin and several years later to Iowa. His father, the late Rev. Alexander C. Elliott, was a member of the Wisconsin and afterward of the Upper Iowa Conference. He thus had an early experience of all that was hardest and most heroic in the life of the circuit rider.

He was graduated from Cornell College, Mt. Vernon, Iowa, in the class of 1872, and two years later entered the ministry in Upper Iowa Conference. After ten years of service in that Conference, he was transferred to Baltimore and stationed at Union Square. His more recent charges have been Foundry and Dumbarton Ave., Washington, and Spring Garden Street, Philadelphia. At the latter church he is now completing the fifth year.

In 1884, he won the Fletcher Prize offered through Dartmouth College for the best essay on the permanent obligation of the Lord's day. His book, "Abiding Sabbath," has been widely circulated. His special work as a student has been in New Testament exegesis, although he confesses to a profound interest in all departments of theological learning. Few are the men on the platform or in the pulpit who can so deeply interest, thrill and sway an audience. Those who read this remarkable address will get a good idea of the strength, comprehensiveness and peculiar fascination of his thought.

dogma wanes, and ever crescent life pushes through decadent forms.

Do not misunderstand me. This is not an attack upon systematic theology. Certainly that would be a barren message for men who are beginning the study of that noble science. We must not say, as some do who perversely quote Coleridge as saying, "Christianity is a life and not a doctrine," but rather that Christianity is life and therefore engenders doctrine. For we cannot shut out reflection from life. Theology is the expression in terms of the intellect of the experiences of the heart. It construes the facts of the Christian life in their intellectual equivalents. It is an inevitable though dangerous discipline. The Christian scholar will continue to express his faith in the form of doctrine and the Christian community to declare it in the form of dogma.

The world of reality is vastly more open than the realm of thought, and the one chief effect of immediate contact with life is the discovery of the poverty of science. Our age in its passion for reality has shown

dogma and defend without apologetics. We are patriots not because of our study of the Constitution or our mastery of the philosophy of Federal Government, but because of great facts that lie behind the Declaration and the Flag. Inspiration does more work in the world than argument. Hermann says of theologians that "as theologians they are the product of their age; as Christians they are created of God in a fashion that is far otherwise." The truth is that science is a luxury of the understanding, while religion is a necessity of the heart.

Life, therefore, must be allowed to mold doctrine rather than doctrine to condition life. Every truly historic confession was once a living force. For myself I would no more revise a creed than I would mend or mutilate a battle-flag. But a living theology must be a progressive theology. Doctrine indeed conserves life, but only as the shell does the egg; at last the shell must be broken in the very interests of life, but it must be burst by

THE CRESCENT LIFE FROM WITHIN,

and not by vandalism from without. Life is permanent, forms are transient. On this October day the leaves are shimmering to their winter grave. We cannot be satisfied with last year's dead leaves and flowers, not though they were pressed roses from Paradise; we continually await the perpetual renaissance of life and the coming procession of its triumph, from the first crocus that gratefully answers with its gold the spring sunshine to asters and golden-rod that shall press their splendor of purple and gold against the very snowbanks of still another winter.

In his brilliant book, "Physics and Politics," Mr. Baget shows that the first necessity of primitive man was to acquire a "legal fibre" and a "crust of custom," but he also shows that for social progress it is necessary very often to break that crust. Truth, no more than the Master of truth, can be kept forever in swaddling bands. There is no stereotyped way of saying the thought of God. He impanels a new jury in each generation to whom He submits afresh the witness of life for their verdict. Jesus has taught us this very lesson in one of His most striking sayings — that about the danger of putting "new wine in old bottles," that is, the utter insufficiency of fixed forms to preserve the active ferment of life. No doubt neglect of this has caused much waste of precious spiritual wine in our generation. The trouble is with the men who are in the bottle business and who insist on marketing their old stock rather than manufacture fresh wares.

Rationalism, whether of speculation or traditional orthodoxy, has always hated the conception of theological progress. The worship of the idols of the tribe which leads to dogmatism is all one in its unchangeable rigidity with the worship of the idols of the den which leads to rationalism. Scholasticism in thought and formalism in practice end in death. A story is told of Catherine of Russia that once while walking she spied a rose in an unfrequented spot. Delighted to see so much beauty blooming where least expected, she ordered a sentinel stationed to guard it from vandal hands. Empress, soldier and rose all have died, but still a sentinel is detailed to this day to pace that solitary beat, guarding the grave of the rose. So do men when some new vision of truth dawns upon the human consciousness. It is placed under the guardianship of intellectual forms and organized societies to keep it from the handling of the profane. But, like the sweetness of the rose, it will not be confined and goes to mingle its fragrance in the common atmosphere that humanity breathes, while the institutions created to protect it last on, like useless sentinels guarding the ghosts of dead roses!

There is no true loyalty to a historic creed apart from the possession of a truly historic spirit. True followers of Wesley are not those who recite his words and slavishly imitate his methods, but those who have caught his great principle of the reality of the Divine life in the soul of man, and give it free growth in "spreading Scriptural holiness through these lands." That great man and teacher, now passed into the perfect vision, Dr. George R. Crooks, once said to me, "A wise radicalism is the true conservatism." We, the disciples of the Wesleys and latest-born children of the Reformation, can more safely than others, from our standpoint of inward spiritual assurance, assert the freedom of scholarship and lead the very van of doctrinal development.

The appeal to life is, therefore, in the interest of science itself. A living theology will never lose its hold on the intellect of man for the very reason that it draws a perpetually renewed life from the never-wasting springs of the religious life.

"Gray is all theory, dear friend,
But green the growing tree of life."

There is no need of haste in forming systems or impatience for final rigid statements of any doctrine. A child of my age, I joy that we abide in no land-locked lake of dogma, but float forward on the ever-moving river of God's truth, fluid and mobile, glad in hours of quiet flow to hear afar the music of the mighty ocean of a full revealing.

Nor does the claim that theology is a progressive science at all disturb the certitude of faith. The reality of facts has no dependence on our theory of them. The stars manage to shine on the same under the New Astronomy as the old. Schopenhauer somewhere says, "All nations have not had philosophers, but all have had mothers." The thoughts of men change with the generations, but the forces of the heart are permanent and abide. "Through forms that fade and times that wear," immortal youth returns as regnant, conquering life renews the face of the world. Even Tyndall says: "Religion as an experience of the heart is invulnerable to the assaults of logic." You may destroy all temples, pictures, statues, all the forms the creative hands of the artist have shaped, and you have not destroyed art, for the spirit of beauty in the human imagination will arise and fill the world with loveliness. Nor will religion be banished from the world until banished from the heart of man.

"We, who believe life's bases rest
Beyond the reach of chemic test,
Still, like our fathers, find Thee near."

THE PRIMACY OF LIFE OVER DOCTRINE, affirmed by our theory of knowledge, is confirmed by an analysis of the Christian verity itself. The religion of Christ is not *a priori* construction of the reason, but a revelation from God. It is not primarily a set of intellectual judgments and propositions, but the disclosure of the will, presence and loving purpose of God. It is given not in a logical deliverance through a set of propositions, but in a redeeming act in which God discloses His heart. Jesus is not a religious artist or ethical genius, enormously clever about spiritual things, who has come to give us a stock of well reasoned opinions, but a Saviour whose whole life is the Word of God because one deed of deliverance. He is not merely a rabbi, a supreme spiritual teacher, as Nicodemus fruitlessly thought, for He came not so much to instruct our ignorance as to help our helplessness. We needed not to be taught again, but to be born again. The good news of God is not a philosophical deduction, not a set of fixed forms, statements of truth or authoritative institutions, but a power of life continually transforming the moral nature and fructi-

fying thought. As such it can defy the centuries and can never wither. Its appeal is not to our logical faculty, but to our moral needs. No theologian has exhausted it; neither the fisherman of Capernaum, the scholar of Tarsus, nor that unknown Alexandrian genius that gave us the Epistle to the Hebrews.

One should speak very reverently in any assertions as to what would be a worthy revelation of God. The church has suffered enough since the seventeenth century from the attempt to interpret Holy Scripture by a subjective and really rationalistic theory of inspiration. But reverently I beseech you to consider that to reduce Revelation to a series of intellectual propositions is to invest the Divine mind with our own finitude and make our poor way of knowing, with all its lack of absolute validity, the method of the All-knowing One. A Divine Revelation is partly attested as divine by the fact that it is a disclosure of life and not of doctrine; that it is act and deed, and not scientific truth. Jesus is degraded, not only when He is made a judge and divider of earthly goods, but also when He is called in to decide questions of philosophy, criticism and science.

The good news of the kingdom of God has its full expression in the consciousness of Jesus of His own unique relation to God. The Divine Revelation is therefore revelation in a Person, in a Life. Paul says not "I know what," but "I know whom I have believed."

"The Word had flesh and wrought
With human hands the Creed of creeds
In loveliness of perfect deeds
And stronger than poetic thought."

Christ is Christianity. Thought has its limits, dogmas involve doubts, but persons abide. Jesus is the creed that needs no revision. He is "the same yesterday, today, and forever." He is the creed that unites. Dogmas divide. Ask Methodist, Baptist and Presbyterian, "What do you believe?" and the air is filled with the clamor of contending theologies; but ask them, "Whom do you believe?" and the consenting chorus of faith greets the ever-living One, "My Lord and my God!"

The Incarnation is not the property of the schools. It is not by the formulas of Nicene, nor by the definitions of Chalcedon that faith is formed or grows. Personal contact with the Lord does for the common man what all the controversies of the centuries cannot do for the wisest theologian. Paul and Peter assure us that they saw the Risen One. There is no weight of human testimony which could make us believe them did we not also find that it was for them a creative experience, that it was more than a vision of the eyes, even an inward revealing of a new power of life. We who have known that experience come to the historic fact with a trust in the personal fact which is its best proof and interpretation.

The correlative of Divine Revelation is faith. And faith is a moral act and not a mental state. It is an act of the soul which is conditioned, not primarily on an intellectual crecence, but upon a claim of supreme worth in the object of faith. It ought by this time to be a truism among Protestants that saving faith is not acceptance of a logical proposition, but trust in a living Person. It is no intellectual state, no credence of a historical manifestation even; it is the personal acceptance of a historical and eternal deed of deliverance. It is not acquiescence in a verbal formula, but such trust in our Living Lord as makes our own His communion with God and His joyful acceptance of our Father's will.

"Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift withdrawn as soon as given:
It is an affirmation and an act
That bids eternal truth be present fact."

The Christian life has a certainty which

the Christian doctrine never can have. An assurance that lay at the end of a logical process we could not wait for; the word of faith must be nigh us, even in the heart. We see how wrong, although well-meaning, Dr. Briggs was in his assertion of a threefold authority of the Bible, the church, and the reason. Neither of the three is authority in the formal sense. The real authority is that revelation of God, which indeed they may enclose, but which attests itself to the human consciousness as having supreme worth in itself and as giving highest worth to life. The Gospel is its own best apologetic. Nothing but moral antipathy can hinder its conquest of human lives. Not argument, proof, nor reasoning, but the Holy Spirit, is to convince the world. A doubting age does not need confirmations of the faith so much as such a contact with its object as shall vitalize it.

"Tis life whereof our nerves are scant,
Oh, life, not death, for which we pant,
More life and fuller that we want."

And Jesus says, "I am come that they might have life, and that they might have it more abundantly."

The primacy of life over doctrine finds further confirmation and its finest realization in the character of the Christian ministry. Preaching is the quickening of truth by

THE POWER OF PERSONALITY.

The sermon only becomes fully effective when it is a transcript of life. Truth is well forged by the intellect when it comes white-hot from the furnace of the heart. "Take heed unto thyself and the doctrine" is the counsel of the greatest of preachers. Much that goes by the name of preaching sounds unreal, remote, and lifeless simply because the truth in it — and every word may have been true — had not passed through the crucible of personal experience. Back of the living message must stand the living man. The Methodist ideal of preaching has been formulated once for all by Charles Wesley, —

"What we have seen and felt
With confidence we tell."

Unless we have been ourselves the subjects of the Christian revelation we cannot preach a living Gospel, for a supernatural creed can only endure when supported by a supernatural life.

Personality is the highest force in a world of persons. It is the soul of leadership. The greatest ideas have been impotent to sway men until incarnated in a magnetic and aggressive personality. It is true even in the colder realm of the intellect. Thirty years ago I came under the influence of a great teacher to whom I owe almost the whole of my mental life since. It was not her learning, adequate as that was and is, but a certain vital power of communicating her own enthusiasm that made her the inspiration of a host of young lives in this generation. She sits with us today in this audience, and I rejoice that I may lay this tribute at her feet. When she has passed away (May God delay it long!) there is not in all the quarries of Carrara one block of marble white enough or flawless enough to make her fitting monument.

What we are must in the long run count for more than what we teach. Perhaps none of our teaching can ever be wholly true, but if we be true men, speaking out of some rich experience of life, we have not failed. Doubtless today some of you will go away to say with regard to this or that position taken, "I do not believe that." I shall of course be sorry for you, but can easily endure your disagreement. But should any one of you say of the speaker, "I do not believe in that man," that would break my heart.

It was to no singing seraph with vibrant wings that Jehovah committed His message to Israel "in the year when King Uzziah died," but to a trembling mortal crouching

in the skirts of the Divine glory and only conscious of unworthiness. Men have been chosen rather than angels for the ministry of that truth which is human and vital to its very core. "Preach," said the Master of Balliol, "living words to living men." The preacher's work is simply to reveal the person of Christ to the person of man. The highest power of that message lies in its humanness. Do you remember how splendidly that lesson is taught in Browning's magnificent poem, "Saul?" The youthful David, to charm the melancholia of the mad king, goes through "the whole round of creation" to find the keynote of the awakening song. Only when the human note is struck does Saul stir, and the cure is only complete when the triumphant song scales the sky and discloses the human heart of God.

"Tis my flesh that I seek
In the Godhead! I seek and I find it. O Saul, it
shall be
A Face like my face that receives thee, a Form
like to me
Thou shalt love and be loved by forever: A Hand
like my hand
Shall ring open the gates of new life to thee. See
the Christ stand!"

Only that ministry will permanently attract men which is cours'd throughout by a red-veined humanity. The human interest is the abiding interest in art and life. In a great picture, Church's "Heart of the Andes," nature is portrayed in her most awe-inspiring and sublimest form: there are the mountains lifting up their coronets of snow and flinging the storm-clouds as a scarf about their shoulders; in the deep ravines the purple shadows deepen into dusk, while above in the glowing sunlight the condor sails in unweary flight along the unseen roads of air. But the soul of the picture is not the grandeur of the mountains nor the glory of nature's coloring; it is the hunters' hut in the foreground and the hunters themselves returning with their game. Man dwarfs the universe; when he enters the picture, he fills the whole canvas with his presence. It is the glory of the Bible that it is so human a book, and therefore inspiring as well as inspired. Its divinest attribute is its perfect correspondence with life. The Biblical preaching which the church more and more demands will be warmly human and instinct with vitality.

In a living ministry the distinction between doctrinal and practical preaching has no place. Doctrine meets duty in the unity of life. All true preaching is at once doctrinal and practical. Indeed, there are only two great types of sermons: in one, some great principle is discussed and then applied to human conduct, and in the other every humblest duty is enforced by appeal to eternal truth. The handful of snow by the wayside drifts into the same curves and lines that shape the glaciers in the high mountain valleys.

It is this appeal to reality and life that distinguishes the prophet of God from the official religionist. Our highest type and noblest examples are the prophets of Israel. We are beginning to see that their supreme significance is in the fact that they bore a living message from God to the men of their own time. They were no contrivers of holy riddles for the ingenious prophecy-mongers of coming ages to guess, no cunning confusers of the tenses of grammar or makers of scrap-books of Providence from fragments taken hap-hazard from anywhere in duration; they were men who stood so close to God that He could give them that living truth needed by their time and yet having so much not of transient form but of eternal life that their words are finding ever fresh fulfillment in human history. The prophet is a man who escapes the deadly average in human nature and who, tearing the mask from custom, seeing through the shams of

society and the corruptions of outworn convention, confidently stakes eternity against time and calmly waits the vindication of God. It is this subtle gift of vision into the real and eternal which separates genius from talent, the artist from the artisan, the statesman from the politician, the saint from the moralist, and the prophet from the priest.

My brethren, the oracles are not dumb nor are the heavens closed. The Spirit still witnesses with our spirit. There is no need to echo worn-out formulas or pious platitudes. If God has called you to the ministry of His Word, He has a living word to give you. He does not need gentlemanly ushers, tastefully adroit in liturgy and versatile in parish management; still less has He place for religious showmen, who without any real faith, either in God or truth, resort to all vulgar expedients to draw the crowd. He still calls to His true prophets: "Come up to Me into the mount." It is for you to walk that lonely path on the summits of God and, unalarmed among His thunders, to see the finger dipped in light still write the living law and catch glorious glimpses of the retreating skirts of His splendor. Let the mere priest gather his multitude upon the plain and cry before the golden images of human fabrication, "These be thy gods, O Israel!" Dare to mount the heights and penetrate the darkness, and so learn to live first-hand from God. So shall His touch make of your hands of clay links of gold binding finite hearts to the eternal throne.

A PASSION FOR REALITY

marks our age. When such a man as President Eliot of Harvard can assert the general belief that the clergy as a class lack intellectual candor, and declares that he shares that conviction, we may deprecate and even deny the charge, but the fact that it can be made from such authority is a challenge to gird up the loins of our moral nature and freshen our hold on religious reality. No doubt the temptation is great to seem more orthodox, and, what is more offensive, more pious than we really are, for falsehood and fear often take the forms of dogmatism and spiritual assumption. What is the remedy? To join the ranks of secularized and worldly ecclesiastics who are hand in glove with all that is least worthy in our age? Or to try to feebly modernize the pulpit by making it the vehicle to carry all the intellectual lumber of our generation? By no means; nothing could be more fruitless than a critical and destructive ministry. Our cure will come by a fresh baptism of the Holy Spirit that will make our religion no mere bit of moral archaeology which has been strangely rescued from the débris of centuries, but a living fact of the present moment, vividly realized in consciousness and spoken as a message out of life. A ripar scholarship may help us to sincerity and humility, but nothing can make us genuine ministers of God save a real communion of His saving love and power.

I cannot close without expressing my jubilant conviction that the Christian Church is on the eve of such a revival of spiritual religion as her past history has not known nor dreamed. The historic spirit has been preparing the way of the Lord. Truth dead in the tomb of dogma is springing to life at the question of criticism. In the fine words of Fairbairn: "The Christ of history lost in dogmas has been rediscovered." This recovery of Jesus is already giving the church anew that old thrill of life which conquered the world in the first three Christian centuries. I congratulate you, my brothers, that you are to be preachers in the twentieth century. You enter into noble inheritance. The nineteenth century has but cleared the way for the supreme, the final, triumph of our living Lord. May yours be a vital ministry which, springing from this life, shall surely lead souls in that way which shall find expression for both mind and heart in the Eternal Truth!

THE FAMILY

LOOKING TOWARD CHRISTMAS

S. J. UNDERWOOD.

The dull and dark December days are here,
And down the line, far down, with wondrous cheer
One blazes forth with light superb and clear,
And gilds the rest, that they no more seem drear.

So moving on to reach the effulgent light,
I muse upon its beams which pierce the night;
Do they make warm, or only dazzle quite?
Are they "vain fire," or will they guide aright?

I would not carp, nor mar the Christmas feast;
I would its welcome rites might be increased;
Sad if its kindly charities should cease;
Good-will I crave for greatest and for least.

But when I think — the thought I cannot waive —
Why they to Him the name of Jesus gave —
"For He His people from their sins shall save" —
I feel the awe of some cathedral nave.

The Christmas jollity which mounts and swells,
Still lacks the deeper note which purpose tells;
With childish glee we work our empty spells,
We all seem jesters with our cap and bells.
We give the poor a gladsome holiday,
Yet tyrants who their subjects' souls will slay
This form of bounty now and then display.
The King of Kings sends not His gifts this way.

No Jeremiad would I, doleful, bring,
Nor would I gladness to the four winds fling.
The birth of Christ was sure a solemn thing,
And holiness, not happiness, I sing.

The Saviour's birth we hail! and bitter sin
Need vex no more, for we may victory win.
Now let the Christmas festival begin,
None are more gay than they who're pure within.

Syracuse, N. Y.

Thoughts for the Thoughtful

The lives which seem so poor, so low,
The hearts which are so cramped, so dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

— Susan Coolidge.

Perhaps the waters of my soul are too ruffled to reflect my heavenly lights. — *Light on the Hidden Way.*

No cloud can overshadow a true Christian but his faith will discern a rainbow in it. — *Bishop Horne.*

He who in poverty, or sickness, or solitude, can preserve a merry heart and a cheerful countenance is a benefactor to society, a testimony to his God, and the best of all possible friends to himself. — *Bishop Thorold.*

The gate to righteousness is a strait gate; the way to righteousness is a narrow way; it is the gate and way of obedience to the laws of God, for these are the laws of spiritual well-being. No man can violate the laws of health and preserve a strong constitution by morning and evening prayers; neither in body nor in soul. Actions speak louder than words. Life is the true prayer; our real desires are measured by what we ask and seek by life. One cannot knock six

days in the week at the doors of cupidity and ambition and self-indulgence, and then enter into the kingdom of God because he pays a priest or a minister to knock for him at the door of righteousness for an hour Sunday morning. — *Lyman Abbott, D. D.*

ment and good from the passing days. — *J. R. Miller, D. D.*

Here's a new day, blessed Jesus,
Wilt Thou take it for Thine own?
In its hours may I serve Thee,
Looking ever to the throne?

Keep me in the strong temptation
That I may not fall away,
Be Thy love my full salvation
From satanic wiles today!

Hold me safe in sudden trial,
Let me know Thy presence near,
Give me grace for self-denial,
Present blessing, Saviour dear!
Wholly Thine, my blessed Master,
Wholly Thine, in work or rest,
This day, all days, till the last one
When I lean me on Thy breast!

— Margaret E. Sangster.

There are certain great angels which meet us in the way of life: Pain is one; Failure is one; Shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God; his hidden face shines with the mercy of Heaven — and well for us if we may look into it. — *Margaret Deland.*

Try, above all, "the expulsive power of good affections." Empty by filling; empty of what is mean and impure by filling with what is noble and lovely. When the Argonauts sailed past the treacherous rocks of the Sirens they sailed in perfect safety, because Orpheus was one of them, and the song of Orpheus was sweeter, more delightful, more full of noble witchery than the Sirens' vile, voluptuous strains. Let your souls be filled with the music of Him whom the early Christians delighted to represent as Orpheus charming the wild beasts of bad passions by his harp. Your souls are a picture-gallery. Let their walls be hung with all things sweet and perfect — the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds. — *Canon Farrar.*

All our work in this world has to be only what the physiologists call functional. God has a great scheme running on through ages. Joseph gives it a helping hand for a bit, and then somebody else takes up the running, and carries the purpose forward a little further. A great many hands are placed on the ropes that draw the car of the Ruler of the world — and one after another they get stiffened in death; but the car goes on. We should be contented to do our little bit of the work; never mind whether it is complete and smooth and rounded or not; never mind whether it can be isolated from the rest and held up, and people can say, "He did that entire thing unaided." That is not the way for most of us. A great many threads go to make the piece of cloth, and a great many throws of the shuttle to weave the web. A great many bits of glass make up the mosaic pattern; and there is no reason for the red bit to pride itself on its fiery glow, or the gray bit to boast of its silvery coolness. They are all parts of the pattern, and as long as they keep their right places they complete the artist's design. Thus, if we think of how one soweth and another reapeth, we may be content to receive half done works from our fathers, and to hand on unfinished tasks to them that come after us. It is not a great trial of a man's modesty, if he lives near Jesus Christ, to be content to do but a very small bit of the Master's work. — *Alexander Maclaren, D. D.*

THE MINISTER'S DOCTRINE

MARY A. SAWYER.

"THERE ain't no disputin' that it wa'n't doctrinal," said Jabez Crook, dogmatically; and he looked at the men who were standing beside the stove in his store, with an assertive air.

"Well, I don't know," said one of the farmers, slowly. "I don't know as I'd agree to that, Brother Crook. I should say that it was doctrinal, seeing that the text was what it was."

Jabez shook his head. He reiterated his assertion. "'Twa'n't doctrinal. You can't make out that 'twas doctrinal. And he's paid for bein' doctrinal. We pay him for preachin' doctrinal, an' I, for one, ain't satisfied 'less I have the doctrine I pay for."

David Barnes reached up and took his overcoat from a peg in the wall. "Well, I'd be satisfied to hear the minister preach more of such sermons. 'Thou shalt love thy neighbor as thyself' is a good doctrinal text to my way of thinking, and I wish I could live up to some of the things he said."

The other farmers shuffled their feet uneasily, while David put on his coat, but no one spoke. Jabez Crook walked

away to the end of the store, as if to express his opinion more strongly.

David broke the silence: "I've got to meet a man down to the depot," he said, "and I must be getting along."

"Sold them geese yet?" asked Jacob Fisher.

"Not yet. Maybe I will. It's about them I'm going."

One of the group looked up quickly. "He'll talk fair," he said, "but he'll take 'em at his price, if he takes 'em."

"He's from the city. Better look out, David," said another. "He'll cheat you. I know the man. He was at my place yesterday."

David nodded. "He will not have them unless he deals fairly," he said.

He nodded again when he left the store. He unhitched his horse and drove down the street. The ground was hard and stubbly, and here and there were patches of snow. The wind was keen, and David, looking up at the gray sky, thought there would soon be more snow. He said this to the stranger, whom he found pacing up and down the platform of the railway station.

"Eh? Yes, to be sure. Well, sir, about those geese you have for sale — what's your price?"

David mentioned it.

"Eh? eh? What's that? Why, man alive, do you think city folks eat roast goose at that price?"

David was a man of few words ordinarily, and now, as the stranger proceeded to volubly describe the state of the city market, he became more and more disinclined for parley with him.

His would-be purchaser, however, was not influenced by his mood. He went on briskly, quoting prices and adducing therefrom statements which David knew to be improbable. He listened, however, in silence, until a direct question aroused him.

"Well, you'll take my offer?"

"Take it!" said David. "Take it? No, sir! And I'll not sell to you at any price!"

"Eh? eh? What's that?"

"I'll not sell to you at any price," sturdily.

"But — stay — why, yes, I suppose I might advance a little, say —"

"There is nothing to be gained by increasing your offer," said David.

He spoke with no show of anger, and his words had the effect he desired.

The stranger drew himself up and looked at him with a sneering smile. "I understand you at last. You will not sell unless we pay you a fancy figure. That we most certainly decline to do."

"You misunderstand me yet. I will sell to you at no price you may name. You dropped a word or two just now which convinced me that I do not care to trade with you. You are the agent of a combination. That combination rules prices. It puts them up at will, it drives honest men out of business, and I'll have nothing to do with it. I'm an honest man, sir, and I'll sell to honest men, but not to greedy trusts."

"But —"

"I have no more to say. No act of mine helps trusts," said David.

He jumped into his wagon and drove away, without another glance at the

stranger. He rode by the store and through the village without looking to the right or to the left. His thoughts were in a whirl. Had he done wisely, or had he acted foolishly? he asked himself, over and over. That he could have obtained his own price, he did not doubt. Still, the man represented dishonesty, and he professed to believe in purity of life, in honesty of word and deed. He settled the matter as he drove into his yard. "I am right. I did right. I sell my own soul, I help to lay a burden on other lives, when I sell to trusts. I am right. I did right."

He put up his horse with his usual care, then he went into the house.

His wife looked up with a smile of greeting when he entered the warm kitchen.

"Well, David, I hope you got your price," she said.

"No, Sarah, I didn't."

"And he so fair spoken!" cried Sarah. "Looking them over and saying he'd never seen a finer lot."

"He spoke truth there," said David, slowly.

"What did he offer? Tell me all about it."

"I will tell you all about it, Sarah," answered David. He came over and sat down in a chair beside the table where she was mixing bread, and repeated the conversation he had held with the stranger.

"Maybe you will blame me, Sarah," he concluded, "but I couldn't do otherwise. The parson's sermon has been in my mind ever since he preached it last Sunday, and I can't love my neighbor and play into the hands of trusts."

"Of course not!" cried Sarah, warmly, "and I don't blame you at all, David, dear. I am proud of you. Yes, I am! I mean it!"

Her ready sympathy stirred David's heart. "I was a little afraid you'd think I was hasty," he said, "but I couldn't act otherwise, Sarah."

"You did just right. You did just what the Lord wants you to do. Trusts are a device of Satan to make the rich the masters of our free land, and I'm glad you are man enough to stand by your God and your country; and," stirring with great vigor, "I hope every man in all these horrid trusts will end his days in prison!"

David smiled, as he gently reminded her of the minister's sermon. "We mustn't wish ill to people," he chided.

"Oh! but it is the best thing for them. Out of prison they'll keep on living in the bonds of Satan; but in prison they'll have time to repent."

David said no more. He rose presently and put some wood into the stove.

"Don't put in too much," cautioned Sarah, "for I'm going to fry you some rice griddle-cakes, and the griddle mustn't be too hot."

Sarah was very thoughtful while she washed her dishes that evening. She left off and counted on her fingers from time to time. She said nothing to David, however, until he had finished his evening chores and was comfortably installed in his rocking-chair.

"I've been thinking, too, about that sermon, David," she said, "and I be-

lieve you and I can put a part of it in practice."

"Yes? What plan is in your head?"

"It is the geese. Part of them will make a beautiful Christmas dinner for the folks at the poorhouse."

"Why, now, that is queer! I was thinking of them as I drove by."

"Well, then, we'll give them a splendid dinner. I'll cook the geese, and we'll take them over together. You can drive over with some vegetables the day before, can't you? Mrs. Brown will cook them. She'll be glad to see the poor old souls happy."

David agreed. His wife knitted in silence for a few moments, and then she said: "I suppose the neighbors will think we are crazy, but I feel as if I wanted to give away all those geese you were going to sell."

"The Lord has dealt bountifully with us," said David. "The farm is free, and the children are married and happy, and though we have to work hard, we have a happy life, Sarah."

"Yes," said Sarah, "we have been happy all our married life, and the Lord has been good to me in giving you to me, David. And so I think we must show our gratitude by making our neighbors happy. It is only for one Christmas, to be sure, but God says love your neighbor, and — well, I guess, David, the Lord told our minister to preach that sermon. There's Aunt Betty Smith, for one — we'll have her here to dinner, and — oh! I guess the geese can be given away fast enough right here at home. And we'll make every Christmas happy for some of our poor neighbors, won't we, David?"

"We'll try to love our neighbors all the year," said David.

"I wish we had done it every Christmas instead of selling our geese," continued Sarah.

David stretched out his hand and put it upon hers.

"Look forward and not back," he said, "and let us thank God that we are glad to do it now, and let us ask Him to help us to do it always."

The neighbors discussed the extravagance — as they termed it — of David and Sarah until Christmas was long past. At the store, Jabez Crook expressed his disapproval many times a day. "If that sermon had been doctrinal," he maintained, "David would have sold them geese. I told him it wa'n't doctrinal. And he give every one of them geese away! And a finer lot he never had! It's a dreadful pity the parson preached the sermon. 'Twa'n't doctrinal. There wa'n't no doctrine to it, I tell you!"

Sarah listened quietly when he spoke after this fashion to her.

"Doctrinal?" she replied. "Well, I should say it was doctrinal to tell people to share their neighbors' burdens as well as their pleasures. And if every man would do his duty, as my David did that day, the trusts would soon be broken up, and there wouldn't be so many burdens to be borne. And as for David's geese — why, we never had a happier Christmas, and I'm sure the people who had them were happy. Doctrinal? Why, Jabez Crook, that sermon was

brim full of doctrine! And the best kind of doctrine it was, too, for it was the doctrine of *doing*, instead of talking."

Boston, Mass.

FOURSCORE

MYRA GOODWIN PLANTZ.

[Rev. T. A. Goodwin, D. D., celebrated his 80th birthday anniversary on Nov. 2. His daughter, Mrs. Myra Goodwin Plantz, who could not be present, sent this poem to be read on the occasion.]

A tiny barque set out to sea
To find the shore Eternity.
The century was young, untried,
With storm-clouds o'er the waters wide;
And this young life was meant to be
A power for good in history.

Perhaps Death whispered, "Sweet and fair,
I'll bear this babe where buds unfold,
To perfect blooming in the air
That has no touch of frost or cold."
"Nay, nay," the guarding angel said,
"If but a soul be upward led,
So he be victor in the strife,
God's greatest gift is length of life."

The wilderness became a State,
With teeming fields and cities great;
And this young manhood was a part
Of its swift growth, for mind and heart
Were given, with devoted zeal,
To labor for the common weal.

One of the first in that far day,
When ignorance had fullest sway,
The nearest college halls he sought
To win the royal power of thought,
That for long years, with speech and pen,
Was to uplift his fellow-men.

With all the ardent zeal of youth,
He preached the Gospel's glowing truth.
On his large circuits, far and near,
This young apostle took good cheer.
A cure for sin, he held above
A ruined world a cross of love.

Perhaps an angel whispered, "Pure,
And noble he may not endure.
Before he feels earth's woe and sin,
I'll bear him Eden's gates within."
"Nay, nay," the guarding angel said,
"If but a soul be upward led,
So he be victor in the strife,
God's greatest gift is length of life."

From out the Southland throbbed the air
With groans and wailings of despair;
Clanking their chains, men called aloud
For freedom in the name of God.
Then while it meant loss and disgrace,
This man toiled for the fettered race.

In all reforms he had his share,
By word, by pen, by deed and prayer;
Seeking to crush home's greatest foe,
Yet tender with the drunkard's woe.
Living for heaven, yet making earth
A happy home with joy and mirth.

Perhaps Death whispered, "How sublime
To go to God in manhood's prime!
He shall not know of life's decline—
In manhood's strength he shall be mine."
"Nay, nay," the guarding angel said,
"When one like him is upward led,
And always victor in the strife,
God's greatest gift is length of life."

Toward the sunset no decrease
Of works of righteousness and peace.
The vigor of his youthful days,
Tempered with wisdom, bright with
praise.
Harvest of life, when garnered grain
Repays long years of toil and pain.

And all along the journey's length
Love was his solace and his strength.
Oh, tender heart, unselfish, kind!
No spot on earth thy children find
With more of heaven than the place
Which had the sunshine of thy face.

Now, fourscore years—the breakers past—
The golden shores gleam out at last;
The waters and the peaceful skies
Reflect the nearing Paradise.
But long we need his presence here,
And cables made of loving prayer
Will anchor him the bright goal near,
For halcyon days all sweet and fair.

Appleton, Wisconsin.

HIS LAST SONG

WE have just read this touching story of an old Methodist, a singer of no mean order, who was afflicted with a cancer on his tongue. He went to a hospital for an operation, and there the pathetic incident occurred.

Holding up his hand he said: "Wait a bit, doctor, I have something to say to you." The operator waited, and the patient continued: "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his own throat. He simply shook his head, while the tears streamed down the poor fellow's face, and he trembled convulsively. The sick man then appealed to the doctor to lift him up, with which request the physician complied. He said: "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last. It will be a song of gratitude and praise to God as well."

Then, from the operator's table, the poor man sang one of Dr. Watts' hymns, so familiar to many:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

—Epworth Herald.

When Half of Life is Gone

IT comes to you suddenly one day, in the midst of your planning, the thought that half of your lifetime is gone. It startles you. What a little while it seems since that other time when you were planning and dreaming of the future! How long a lifetime seemed then. How many things you meant to do, how much you would accomplish for yourself and others, in the golden years lying between now and the half-way place! Where have the years gone to, and where are the dreams that then you dreamed? Alas! how few of them ever came true.

Then come thoughts of neglected opportunities. If you had only been a little wiser here, a little more far-seeing there, some of the ships might have come home treasure-laden, that long ago went down on the rocks. If you had only realized in those years how rapidly they were going, how much an hour, a moment, counts up in the long run of a lifetime, you would have seen to it that none were wasted, but each one would have yielded to you some useful lesson, some elevating thought, and so brought you nearer day by day to the ideal of manhood which was before you. Then the needy you might have helped, the heavy-hearted you might have cheered; they pass in long procession before you, and you seem to hear the sorrowful words, "Inasmuch as ye did it not unto the least of these, ye did it not unto Me."

With the thought of vanished opportunities comes also the thought of vanished friends. Ah! how many started with you then who have drifted out of sight on the way, the busy, noisy world coming between; and how many more have slipped out of the pushing, struggling, eager throng, closed their eyes to its temptations, and their ears to its allurements, and with folded hands and peaceful brows await for us to join them. If you could only go back and walk the way with them again, you would love them better, you would hold them closer; but alas! for the remorselessness of time. How much he takes, how little he ever gives back! But that is not all; there are brighter places.

There has been some work, bravely and faithfully done, not always as wisely, as perseveringly as might be, but something

which has helped another in need; something which has farthered you one step in the way you intended to go. Not all the time has been wasted, and here and there you feel that you have approached a little toward your ideal, even if it is still very far off. Then there are sweet and blessed recollections of times when the heart swung open freely to the ones you loved, when they entered in and read for themselves all the trust and deep devotion of your soul; and though you were sometimes cold and indifferent, sometimes careless and unresponsive, they had been admitted to this holy of holies, and knew what was behind the veil. There are also many memories of help which has come along the dark places, of the everlasting Arms which have borne you up in your weakness, and the great Rock which has sheltered you in the midst of storms.

No; after all, it is not regret and remorse alone which come to you at this sudden halt in the half-way place. There is a subdued and tender gladness "that is akin to pain" in this review of the way you have just passed over.

Then you turn your back upon it and face about to the future.

A little slower, a little more deliberately, you take up those plans again. The years which are left you to work are not so many by half as you had then, but you are not discouraged. You know now what an hour is worth. You will waste no time in fruitless experimenting, but be able "to act tomorrow what you learn today." You have worked enough

"to watch
The Master work, and catch
Hints of the proper craft,
Tricks of the tools' true play."

With a strong arm, a clear eye, and a steadfast heart, much is possible in the years that yet remain. And the friends who still walk with you—you will go out from this place and take their hands in a tenderer, stronger clasp; you will look into their faces with a warmer interest, a deeper affection written upon your own; you will open the doors of your heart to them oftener, and the holy communion will be sweeter and more soul-satisfying than anything you have ever known.

The weak and halting, the hungry and faint, who pass your way will find a readier hand to help, since you have remembered how short the time in which to win the sweet commendation, "Well done, good and faithful servant." And so you may yet be able to say with the poet,—

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith: 'A whole I planned;
Youth shows but half, trust God, see all, nor be afraid.'"

—MRS. ELIZABETH D. FIELDER, in *Christian Advocate*.

ABOUT WOMEN

—Mrs. Gladstone owns three acres of land at Niagara Falls worth \$5,000.

—Miss Frances E. Mason is president of the National Bank in Limerick, Me. It was founded by her father, J. M. Mason, and its interests have been ably promoted under her leadership.

—Miss Mary Hoffman, daughter of United States Judge Ogden Hoffman, has begun a course in the Bellevue Hospital, New York, from which she will graduate a professional nurse, with the intention of devoting her life to charities.

—Miss Clara Barton is writing a book on the history and work of the Red Cross from its beginning down to the present time. It will describe in detail the work of the American National Red Cross for the last

twenty years, dealing especially with the Spanish-American war just closed.

— A medical journal is authority for the announcement that Dr. Emma Wakefield recently passed a successful examination before a medical board in Louisiana, and was admitted to the practice of medicine. She enjoys the distinction of being the first woman in that State to take up the study of medicine, and is said to be the first negro in America to receive a medical diploma.

— Countess Henckel, of Paris, owns what is believed to be the most magnificent pearl necklace in the world. It is composed of three historical necklaces, each famous in its day. One of them, valued at \$10,000, was sold to the Countess by a Spanish grande, and is known as the "necklace of the Virgin of Atokha." The second belonged to the ex-Queen of Naples, sister of the late Empress of Austria. The third was worn by the Empress Eugenie on state occasions, and sold not long ago to a firm of London jewelers for \$100,000.

— Countess Tolstoi is an efficient help to her husband in business matters. Tolstoi, it is said, leaves all practical matters relating to his publications to her. She supervises the printing, attends to the correspondence, and reads the proofs. She has brought out two complete editions of his works, one in a sumptuous form, the other a cheap edition. Their text is identical, but the *édition de luxe* has a number of portraits of the author, some of which cannot be obtained elsewhere.

BOYS AND GIRLS

THE LAMPLIGHTER

My tea is nearly ready, and the sun has left the sky;
It's time to take the window to see Leerie going by;
For every night at tea-time, and before you take your seat,
With lantern and with ladder he comes posting up the street.

Now Tom would be a driver and Maria go to sea,
And my papa's a banker, and as rich as he can be;
But I, when I am stronger and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you!

For we are very lucky, with a lamp before the door;
And Leerie stops to light it, as he lights so many more.
And oh! before you hurry by, with ladder and with light,
O Leerie, see a little child, and nod to him tonight!

— Robert Louis Stevenson.

THE DOLLS THAT WENT AWAY BEFORE CHRISTMAS

GRACE M. AUSTIN.

“WHY, mother,” said Mrs. Merwin, a few days before Christmas, “Alice has eleven dolls now, and with all these new ones that have been sent for her Christmas presents she will have twenty-five. They will be all over the house.”

“Well,” grandma answered, mildly, “she is fond of them, and there are so many relatives to give them to her. Still it does seem as if she would have almost too many.”

“If she would consent to give some away,” said Mrs. Merwin, thoughtfully, “I believe Miss Ida, the deaconess,

would know what to do with them. I think I shall try a plan I have in mind.”

When Alice went to breakfast next morning her eleven dolls were sitting in a row on a sofa in the dining-room, and the largest doll held a letter in her lap directed to “Miss Alice Merwin.” Very much surprised, Alice opened and read it, for it was written in a plain hand: —

DEAR MAMMA ALICE: We have heard that a great many dolls are coming to live with you soon, some very lovely ones, too. Miss Ida, the ‘black-and-white lady,’ has told us about ever so many little girls who never had a pretty doll, but would like one very much. So ten of us want to go with her and find some of those little girls. One of us will stay with you to keep you company till the Christmas dolls come. Please let us go, dear mamma.

YOUR LOVING DOLLS.

P. S. Dolly Varden would like to stay with you.”

Alice was so astonished with this letter that she hardly knew what to say, but she caught up Dolly Varden with her red cloak and ribbons and hugged her, as much as to say she was glad one doll wanted to stay.

“Well, mamma,” she said at last, “it seems kind of dreadful to have ten dolls go away at once, but it is too bad about those little girls that haven't any dolls. I suppose I'll have to let them go.”

She said it in a rather mournful voice, but while she was eating mamma planned so delightfully how they would spend all that rainy day getting those ten dolls ready to go traveling, that before long Alice was laughing and planning too.

Then how busily they worked — washing and ironing, mending and making clothes for those ten dolls. Mamma had sent a note after breakfast to Miss Ida, the sweet-faced “black-and-white lady,” as Alice called her, and just before tea the deaconess came.

There in a large box lay the ten dolls — black ones, white ones; large and small dolls; two with real hair, and one that would open and shut her eyes. Each had her name plainly written on a card and pinned to her dress.

“They would feel so badly not to be called by their own names,” Alice said. After they were packed she had looked once longingly at them, but she hugged Dolly Varden very tight, and tried to think how dreadful it would be never to have had a doll.

Miss Ida looked carefully at the dolls, but Alice soon turned away.

“I'm afraid I mustn't look at them very long, Miss Ida,” she said, “for I do love those dollsies so much. But I want those poor children to have them, too.”

Miss Ida smiled, and bent to kiss her, before she carried the dollsies away.

When Christmas came there were fourteen dolls, of every kind you can think of, for Alice. She dressed and undressed them, and named them, and was in the midst of a splendid play when Miss Ida came to the door. Then the new dolls were forgotten, and Alice placed her little chair close to Miss Ida to hear about the old dolls.

“When this Christmas morning came, Alice,” Miss Ida said, “three little girls

that have been ill for weeks and weeks, two in very poor homes and one in a hospital, all found dolls beside their beds — the very first dolls they ever owned. Don't you think that they were happy?

“Then in a tenement house that I know three little children live in one room. Their mother is dead and a sister only thirteen years old takes all the care of them, for the father works too hard to help her much. Think of the fun these mites are having with a real dolly a piece, and think how their pleasure helps that sister!”

“Why didn't you give her one?” Alice said.

“I am afraid she is too busy,” Miss Ida answered, smiling; “she has to cook, and scrub, and wash and iron, and sew.”

“Why! why!” cried Alice. “And only four years older than I am!”

Miss Ida went on: “Last week I walked down a narrow street where very poor people live, and in a cold, windy corner I saw four ragged bits of children ‘playing dolls,’ they said. And what do you suppose they had? Old dry carrots wrapped in paper bags! I thought then that if I could do it they should have real dolls for Christmas. And now they have them, sent by you. I wish you could have seen the queer way they tried to thank me, nodding and hugging the dolls.”

Alice could hardly wait until Miss Ida had finished to ask her questions about the ten children, their names, and how they looked. When she had learned all she could, she drew a long breath and said: —

“Miss Ida, I really believe those old dollsies make me happier than the new ones.”

Wilbraham, Mass.



THE SUNDAY SCHOOL

Fourth Quarter Lesson XIII

SUNDAY, DECEMBER 25, 1898.

HBB. 1: 1-9.

REV. W. O. HOLWAY, D. D., U. S. N.

A CHRISTMAS LESSON

I Preliminary

1. GOLDEN TEXT: *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.* — Luke 2: 11.

2. THE EPISTLE TO THE HEBREWS: *Authorship* — uncertain; ascribed by the early church to either Luke, Barnabas, Paul, or Clement; modern writers conjecture that Apollos was the author. *Canonicity* — established by the third Council of Carthage, A. D. 397. *Purpose* — to save the Jewish converts in Palestine and elsewhere from relapsing into Judaism; and its method is to exhibit the transitory and typical character of the Mosaic system, and to prove that it had been superseded by the superior and final dispensation of grace and truth taught by Jesus Christ; whose essential Deity is asserted in the strongest terms; another purpose, doubtless, was to "enlighten the universal church concerning the design of the ancient covenant, and interpretation of the Jewish Scriptures" (Conybeare and Howson). *Date* — before the destruction of Jerusalem (A. D. 70), and at some time within the seven years preceding that event.

3. HOME READINGS: *Monday* — Heb. 1: 1-9. *Tuesday* — Isa. 9: 1-7. *Wednesday* — 1 John 4: 9-15. *Thursday* — Col. 1: 9-19. *Friday* — Matt. 2: 1-11. *Saturday* — Luke 2: 1-14. *Sunday* — Luke 2: 15-20.

II Introductory

Without preface, and with no waste of words, the writer of this Epistle or Treatise discloses his purpose — to prove that Jesus of Nazareth, by reason of His divine Sonship, is infinitely exalted over all other mediators whatsoever between God and man; and that, therefore, the revelation of which He is the author may justly demand the supreme attention of Jew and Gentile alike. God had spoken to the fathers by prophets in the olden time, conveying His messages in various ways and in fragmentary portions; but in this last dispensation He has spoken by no less a being than His Son — the Eternal Word, the Heir of all things, the Creator and Sustainer of the worlds, the Effulgence of the Father's glory, the exact "Image of His substance," who, having completed the atonement for sin, now occupies the seat of supreme honor and dominion "at the right hand of the Majesty on high." No angel can be compared with Him; being the Son and Heir, His name and dignity far excel theirs. To no angel had the high title of Son been given, or the language, "I have begotten thee," been applied. The angels, indeed, are required to pay to Him the homage, which, were He not divine, would be idolatrous. They were addressed as subordinates — bidden to execute the will of God in the form of winds or of flames of fire; but to the Son was used the august title of Deity; His throne was declared to be eternal, and His sceptre "a sceptre of righteousness." He had been pre-eminent in His devotion to righteousness, and in His hatred of evil; therefore the Father had exalted Him above His "fellows," anointing Him with "the oil of gladness."

III Expository

1. God, who at sundry times. — In the R. V. this verse is rendered: "God, having of old time spoken unto the fathers in the

prophets by divers portions and in divers manners." This verse is compact with meaning: 1. God has spoken — has revealed His nature and His will to man; 2. He has spoken "of old time," from the days of Eten down; 3. He has spoken to the Jewish "fathers" from Abram's date, and to the "world's gray fathers" before it; 4. His revelation was not complete, in one piece, but "in divers portions," from time to time, as the occasion demanded, or as those addressed were able to bear it; 5. His method of revelation was not uniform, but cast into various forms — precept, promise, prediction, warning, conveyed by dreams, visions, angels, the Urim and Thummim, types and sacrifices, and "conditioned by personal individuality;" and, 6. His messengers were "prophets," some of whom have left the record of their inspired teaching in the Canon, while others have not.

Both these expressions set forth the imperfection of the Old Testament revelations. They were various in nature and in form; fragments of the whole truth presented in manifold forms, in shifting hues of separated color. Christ is the full revelation of God, Himself the pure light, uniting in His one Person the whole spectrum (Alford).

2. *Hath in these last days* — R. V., "hath at the end of these days;" Christ's advent was an epoch, the beginning of "the end;" the starting point of the last dispensation. *Spoken unto us by* (R. V., "in") *his Son* — "the only-begotten of the Father, full of grace and truth;" in whom all previous prophecy, oral and typical, converged; who, in nature and dignity, is separated from and uplifted above all previous teachers "by an impassable chasm;" whose message, as set forth in His words and life and death, transcends all human messages whatsoever, while it gives such a view of the heart and will of God as the devout study of redeemed minds can never exhaust either in time or eternity. *Whom he hath appointed.* — R. V. omits "hath." *Heir.* — Being His Son, heirship is associated as a matter of course. We are next told the successive steps by which He was constituted "heir." Of all things — "not only earth, planets, suns, fixed stars, and nebulae, but all the real universe of which these are but external glimpses perceptible to our little optics" (Whedon). *By whom* (R. V., "through whom") also he made the worlds — The mystery of the Trinity eludes finite analysis. So far as we may reverently distinguish the functions of the Three-One, it would seem that the Son is the executive of the Father's will, as well as the manifestation of His glory and power. He is, therefore, the agent in creative acts, the framer of the universe. The Greek word for "worlds" should be, strictly, rendered "ages" — the "all things" which belong to space and time.

3. *Who being the brightness* (R. V., "effulgence") *of his glory* — the luminous outflow of His glory, revealing how glorious the Father is, and without which efflux there would be no revelation of that glory. The

express image of his person — R. V., "the very image of his substance;" as perfectly correspondent as the impression in the wax to the signet which makes it. "He that hath seen Me hath seen the Father," said Christ. *Upholding all things* by the word of his power. — Christ the Creator is also Christ the Sustainer. The so-called "laws of nature" are but the methods of His working. All power has been given to Him in heaven and on earth. When he had by himself purged our sins — R. V., "when he had made purification of sins;" not only Creator and Sustainer, but also Purifier; securing by His self-sacrificing and stoning death the power to cleanse the whole world from sin. *Sat down on the right hand of the Majesty on high* — the attitude of completed work, the place of supreme dominion and honor. It is the Father who hath thus "highly exalted Him."

Christ is the radiance of God to men, the very light which brings God down to human eyes as light from the sun in these lower heavens brings that great luminary to human view. . . . As the signet leaves the stamp of itself, to remain forever as the revelation of its form in minutest perfection, so the Son reveals the Father — is the exact impress of His nature and character. The essential idea must be that the character of the Son reveals to us truthfully and perfectly the character of God (Cowles).

4. *Being made so much better, etc.* — The verse is thus translated in R. V.: "Having become by so much better than the angels, as he hath inherited a more excellent name than they." The first comparison to show Christ's supremacy is here instituted — that with "the angels;" not the spirits of the departed, but "the ministering spirits," who kept their first estate and whose home is in heaven. He is superior to them in power and dignity from the fact that, by reason of His relationship to the Father, he bears a name and inherits a nature which exalts theirs as far as the uncreated can exceed the created.

5. *Unto which of the angels?* etc. — implying that it was said to none. *Thou art my Son, this day have I begotten thee* — quoted from Psalm 2: 7; applied in the first instance to David's complete inauguration as king upon Mount Zion; but, like all such local prophecies, enshrining a Messianic meaning, involving a Divine Sonship. No such language had ever been used towards any angel or archangel, but all the Jews to whom this epistle was addressed knew perfectly well that these words referred, in their fullness of meaning, to the Messiah only. *I will be to him a Father, etc.* — words used primarily with reference to Solomon, but reserved, for complete fulfillment, for "David's Greater Son."

These words have been referred to the Incarnation, when the "holy thing" born of the Virgin was called the Son of God (Luke 1: 35); or to His resurrection and exaltation, when He is marked out as Son of God in regal dignity, "in power" as Messianic king (Rom. 1: 4). This last view is favored by Acts 13: 32, 33, where this identical promise is said to be fulfilled unto us when God raised up Jesus. Others refer the words to the essential na-

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are of our Lord as Son of the Father by "eternal generation," as it is called. God sent the Son, it is said, and so He had dignity before His incarnation and before His resurrection. The fact is, the word "Son" describes His relation to the Father, both personal and official; and "I have begotten thee" applies to every state to which the word "Son" applies — His original nature, His incarnation, and His kingship (Schaff).

6. **And again, when he bringeth in, etc.** — in R. V., "and when he again bringeth in the first-born into the world, he saith;" according to Alford and others, referring to the second coming of the Messiah in glory and judgment. The quotation which follows is found in the Septuagint version of the Song of Moses (Deut. 32: 43). Let all the angels of God worship him — the clearest possible evidence of their inferiority and of His divine superiority, since none but God is worshiped in heaven.

The "first-begotten" or "first born" — His title by pre-existence, "the first-born of all creation" (Col. 1: 15); by prophecy (Psa. 89: 27), "I will make him my first-born, higher than the kings of the earth;" by birth (Luke 2: 7; see also Matt. 1: 18-25); by victory over death (Col. 1: 18; Rev. 1: 5); and here, where He is absolutely the first-born, it will be reasonable to regard all these references as being accumulated — Him, who is the first-born (1) of the universe, (2) of the new manhood, (3) of the risen dead. And thus the inducing Him in glory into His inheritance is clothed with even more solemnity. All angels, all men, are but the younger sons of God, compared to Him, the first-born (Alford).

7. **Of the angels he saith.** — The writer is anxious not to deprecate the nature or the dignity of angels; only to show that, high as they are, the Son towers infinitely high above them. Who maketh — not, "who begetteth;" they are created, not begotten. His angels spirits (R. V., "winds") . . . ministers a flame of fire — from the Septuagint rendering of Psa. 104: 4. The angels going forth as God's messengers, on His errands, may assume the material form which will best accord with the divine purpose — "the appearance of the restless wind or the devouring fire" (Ellicott).

8, 9. **But unto (R. V., "of") the Son, he saith** — using the words of Psalm 45: 6, 7. **Thy throne, O God, is forever and ever.** — The divine Name and the eternal Kingship are here unhesitatingly applied to Christ Jesus — a sacrilegious appellation if He be less than very God. His sway is infallibly just and right. His edicts and decisions are dictated by heavenly wisdom and never swerve from perfect rectitude.

IV Illustrative

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no signs of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion. Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts! For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, the fulness of Christ shall flow on through eternity in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer, in Thy presence is fullness of joy, at Thy right hand there are pleasures forevermore (Guthrie).

A Methodist Mission in Porto Rico

PORTO RICO is now on the eve of becoming as much a part of the United States as the Territory of Arizona or the State of Pennsylvania. The people there have apparently welcomed our flag, and given many expressions of gratitude that they are to enjoy the blessings of our civil and religious institutions. Now is the opportune time, in this transitional period, to give the 1,000,000 inhabitants of that island our Protestant Christianity. The Methodist Episcopal Church, in view of all the traditions of the past, and of the vital relation we have sustained to the development of the great republic in this country, cannot consistently do otherwise than go at once to Porto Rico with the Gospel, and do its part to give that people the highest and best ideals of Christian citizenship. The General Missionary Committee, at its recent session in Providence, R. I., gave its official sanction to the establishment of such a Mission. A contingent appropriation of \$5,000 was made for that purpose. The Missionary Board at New York at its November meeting appointed a committee on Porto Rico, with Bishop Andrews as chairman, to have this important work specially in charge. The secretaries were requested to make this statement: As

soon as \$5,000 shall have been sent to our treasury, the work will be inaugurated. We earnestly hope that our Methodist people will be quick to respond to this appeal. Several contributions have already been made to this fund.

A. B. LEONARD,
A. J. PALMER,
W. T. SMITH,
Missionary Secretaries.

— The following fact is attested by one of our Boston papers. Speaker Reed was one of a group of passengers on a recent train to Portland. The conversation turned upon the acquisition of the Philippines, and two men were strongly advocating the wisdom of the act; but Mr. Reed, in his peculiarly effective way, showed the sophistry of the views presented. Finally, as the last and all-sufficient argument, one of them remarked: "Well, it is our duty to carry the blessings of freedom to those islands." The Speaker's eyes opened a little, and he looked around, as if to see if irrelevancy could be carried further, and then, with his inimitable drawl, he closed the conversation with: "Well, there are people in this country who seem to think that we can furnish canned freedom for all the heathen."

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teresting journey through country mostly unexplored and uninhabited, through the Kwen-lun mountains and Tsaidam to Kokonor, and thence through the Alaskan and the Ordos country across the Hwang-ho river to Peking, whence he made his way home by Siberia.

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This is the best book that has come to our table giving a realistic and therefore correct view of the late war. Mr. Hemment is a genius in photography, and presents over one hundred splendid pictures, no two just alike. One has only to look at these illustrations to obtain, with what he already knows, a very correct idea of the war. But the descriptive narrative accompanying the illustrations is informational and very interesting.

Home Economics. By Maria Parloa. Illustrated. The Century Co.: New York. Price, \$1.50.

This is the latest and most complete addition to the constantly increasing library on housekeeping topics. Fifty years ago Miss Katherine Beecher compiled the first American cook book. What a revolution in housekeeping problems since then! The home-maker of today does not build her own stone bake-oven, need yeast that will keep a month, clean pigs' feet, lay down pork, etc. The primitive measurements by "great spoonfuls," "teaspoonfuls," "teacups," and "tumblers," with "flour enough," have given place to exact weights and measures; and the nervous cake-maker no longer tests her oven by thrusting in her hand and "counting twenty;" she simply applies a thermometer. Miss Parloa's volume is extremely well arranged, and her instructions are precise and easily understood. Every recipe has been thoroughly tested. In all modern fashions of housekeeping the book is up to date, containing among other valuable things a list of kitchen utensils to purchase when going to housekeeping, directions for the care and renovation of articles found in a well-appointed house, and an outline of "what is needed to make a comfortable home." For the busy house-mother "Home Economics" will be an admirable Christmas or New Year gift.

By Order of the Magistrate. By W. Pett Ridge, Author of "Secretary to Bayne, M. P.," "A Clever Wife," etc. Harper & Brothers: New York. Price, \$1.25.

"By Order of the Magistrate" is a story of Cockney life in the south of London, novel in subject, full of interest, with pathos and humor intermingled, and apparently true to life. To the author, the rough people he portrays are not merely curiosities, hopelessly depraved, but are human beings, products of heredity, environment and social system, with good and bad qualities, and with the average amount of happiness and unhappiness.

The Deserter and Other Stories: A Book of Two wars. By Harold Frederic, Author of "In the Valley," "Seth's Brother's Wife," "The Copperhead," etc. Lothrop Publishing Company: Boston. Price, \$1.25.

The title story, "The Deserter," and "A Day in the Wilderness" are vivid tales of the Civil War in America; the remaining two are stories of the War of the Roses in England, told for the entertainment of young people by the brilliant author who so

lately went away from earth. Boys and girls both will find these stories of battle and adventure deeply and delightfully interesting.

Joel: A Boy of Galilee. By Annie Fellows Johnson. New edition. Illustrated. Little, Brown & Co.: Boston. Price, \$1.

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of the New Testament, to make the events and scenes so deftly told, with so much that is so wisely untold in the Gospels, live again. This author treads this perilous path with steady feet, and we follow her reproduction of the epochal events in the life of Christ with unflagging interest. This is a good book for the home, the Sunday-school, and the library.

A Short History of the War with Spain. By Marion Wilcox. Frederick A. Stokes Company: New York. Price, \$1.25.

This volume of 331 pages, with a critical and full index, seems to be just what it purports to be in its title. An examination of several chapters indicates that it is full in historic statement, unprejudiced and reliable. It is a good book for cursory reading and for reference.

How to Get Strong, and How to Stay So. By William Blaikie. With Numerous Pictures. Harper & brothers: New York. Price, \$1.15.

The first edition of "How to Get Strong," published in 1879, had an enormous sale. This new and revised edition from new plates covers a far more extensive field than the former. It aims to show the present state of body-building, and most admirably has the author — himself an athlete — succeeded in this aim, placing before the reader a book that seeks to help and do him good; to guard against the dangers, yet to secure the benefits accruing from athletic training. "Why Men should Exercise Daily," "Some Results of Brief Systematic Exercise," "Work for the Fleshy, the Thin, the Old," "Special Exercises for any Given Muscles," "What Exercise to Take Daily," are some of the practical subjects treated. Mr. Blaikie rides no hobby, urges no pet exercise, calls for no apparatus or expense. He shows, however, the need of daily exercise for all, and tells plainly what to do and how to do it.

A Yankee Boy's Success. By Harry Steele Morris. With an Introduction by Chauncey M. Depew. Frederick A. Stokes Co.: New York.

This unique story tells how a boy of sixteen left Chicago, reaching New York by way of Washington and Philadelphia, and thence went to Europe and returned — all with a modest capital of twenty-five dollars. During the trip he interviewed President McKinley, Mr. Gladstone, Queen Victoria, King Leopold, the President of Switzerland and the President of France, the Lord Mayor of London and several lesser personages. Says

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Mr. Depew: "His simple story is an object-lesson; it teaches that with good character and habits, with industry and courage, the American boy who is early thrown upon his own resources can rise by his own efforts and make a success in life."

Magazines

— The *Homiletic Monthly* for December is notable for the list of distinguished men who contribute to it. Among them we note Prof. W. Garden Blaikie, Dr. R. S. MacArthur, Prof. J. M. McCurdy, Archdeacon Farrar, Drs. F. A. Noble, Louis Albert Banks, David James Burrell, J. H. W. Stuckenber, D. S. Gregory, and others.

— The *Methodist Magazine and Review* for December closes its forty eighth volume with a vigorous number. Among the admirably illustrated articles are: "Corea and her Neighbors," by Rev. J. C. Seymour; "Snapshots from Jamaica," and "Among the Gypsies." "The Temper of a Saint: or, the Wit and Humor of John Wesley," by Rev. W. H. Adams; "George Fox and the Quakers," by Prof. Paisley; "Is the World Growing Worse?" by Dr. Dewart; "Some Curious Behaviors of Atoms," by Bishop Warren; and "An Indian Martin Luther," by Rev. Arthur Browning, are all strongly written and interesting articles. The departments of the World's Progress, Current Thought, Popular Science, Book Reviews, and Religious Intelligence, are well maintained. (Toronto: William Briggs.)

— Hon. Charles Denby, late United States Minister to China, has the opening paper in the *Forum* for December upon "The Doctrine of Intervention." Prof. J. B. McMaster presents a characteristic contribution upon "Annexation and Universal Suffrage." Prof. W. S. Scarborough has a very timely and able paper on "The Educated Negro and Menial Pursuits." "Journalism: Its Rewards and Its Opportunities," by Truman A. DeWeese, of the editorial staff of the *Chicago Times-Herald*, is an informational and valuable contribution. This is a very strong and pertinent number. (Forum Publishing Company: New York.)

— Edward Atkinson discusses the "Wheat-growing Capacity of the United States," in *Appleton's Popular Science Monthly* for December. Prof. William Z. Ripley has an important contribution upon "The Racial Geography of Europe — The Jews," "Superstition and Crime," by Prof. E. P. Evans, makes some significant revelations. There is a fine sketch of Charles Henry Hitchcock, with a portrait. The editor discusses "Evolution and Education," "David Ames Wells," "A Borrowed Foundation." (D. Appleton & Co.: New York.)

— A wonderfully charming issue is the *holiday Scribner's*. It is a thing of beauty as well as of variety and strength. Richard Harding Davis, in many respects the most brilliant writer upon the events of the Spanish War, shows us in this issue what it meant to be "In the Rifle Pits." "John Ruskin as an Artist" is a very fine contribution, profusely illustrated. Rt. Hon. Joseph Chamberlain is, as he always is, original and fearless in his paper upon "Recent Developments of Policy in the United States." Henry Cabot Lodge continues "The Story of the Revolution." (Charles Scribner's Sons: New York.)

— The Christmas number of the *Century* appears in a striking cover, designed by Tissot, the famous French artist who illustrated the "Life of Christ." Lieutenant Richmond Pearson Hobson is writing his personal story of "The Sinking of the 'Merrimac'" for the *Century*, and the first of his papers appears in this number. Professor

Wheeler's life of Alexander the Great takes up the young Macedonian's brilliant campaign subduing the rebellion that followed the assassination of Philip. Paul Leicester Ford tells of "Franklin's Physique, Illnesses, and Medical Theories." There are a number of articles appropriate to the holiday season. A poem, "Christmas Eve," by Edna Proctor Clarke, has striking frontispiece pictures by Maxfield Parrish. J. James Tissot, who designed the cover, writes of "Christmas at Bethlehem." "Uncle Riah's Christmas Eve" is a humorous Southern story by Ruth McEnery Stuart. (Century Company: New York.)

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The Deaconess Department

THANKSGIVING notes crowd out many things this month that would be interesting to our readers, but the gifts have been so generous this year, and mean so much to many who have comparatively so little to be thankful for, that we trust our columns will bring pleasure to those who have so greatly contributed to aid others.

Deaconess Work in Boston

833, 831 and 833 Massachusetts Avenue

At the Home

— On the evening of Nov. 10 the visiting and nurse deaconesses gave, at the Home, a reception to the members of the Training School, who are this year, for the first time in the history of the school, occupying a separate house. The event was made the occasion of a complete surprise to Miss Hibbard, the principal of the Training School, it being to her the completion of a decade of faithful service as a deaconess. An original poem was read, and Miss Hibbard was then presented with ten roses and some little gifts more enduring than the flowers, all accompanied by the love of the sisters to whom she has so endeared herself. The evening was one of the pleasant "memory times" which help so much to emphasize the blessed "home-iness" of association together in this loving service "for Jesus' sake."

Thanksgiving Notes

— The days preceding Thanksgiving were very busy ones at our three Homes, for in addition to the regular work there was the receiving and acknowledging of letters containing money gifts and good wishes, and boxes, barrels, and mysterious looking packages delightfully reminding one of the coming Christmas, when we hope these pleasures will be repeated. Home, Training School, and Hospital were each generously remembered, as well as our poor people.

— Wednesday afternoon a gentleman called, saying that he had come to make a donation, at the same time counting out clean, crisp bills to the amount of twenty-five dollars. When asked to what part of the work he wished this to be applied, he said he and his wife would like to have it make somebody's Thanksgiving happier. With hearty thanks we explained that so generous a gift would not be needed for that purpose, because all our dinners were provided for, as many of the needy cases had but to be reported by the deaconesses to their several churches and they were bountifully supplied. Then the "special cases" of families that would actually have nothing for Thanksgiving dinner except what the deaconesses provided were easily cared for with fruit and vegetables from boxes and barrels sent by kind friends in the country, and by reduction of price on the part of the interested dealer, we were able to secure chickens enough with the cash donations already received. His look of disappointment at this explanation was quickly followed by one of even deeper interest when he was told of a sick woman who needed hospital care to save her life, but had no means to pay even a part of the expense attendant upon her coming to us; and the question as to whether he would be willing to have his gift applied to making it possible for her to come, was answered with: "Use it wherever you think best. We are glad to help a little in any way."

— A day or so before Thanksgiving a letter with fourteen cents enclosed came to the Home. The writer, a little girl of eleven, said that she had been saving her pennies

and she wanted them used to make some little girl happy on Thanksgiving Day. One of the girls in a family of ten was ill with pneumonia and needing many things for comfort. On this afternoon one of the workers had intended visiting that home, so she took the pennies with her and told the fruit dealer where she traded the story of the money and of the sick child living so near him. As a result, six large oranges were soon by the bedside of the child who has so little to make life bright or happy.

— One of the Thanksgiving baskets was given to a woman who comes to work for us. She has a boy seventeen years old and two little girls. When questioned about Thanksgiving, she said she had an invitation to dinner at a place where she had formerly worked, but could not enjoy the thought of going because the children would have no Thanksgiving dinner. When she took the chicken, vegetables, etc., home, she told the children they must pray for the kind ladies who had given her the basket. The older girl said her sister must pray, for Annie could do it better than she could, so the seven-year-old knelt down, closing her eyes and folding her hands, and this was her prayer: "O Lord, bless those good ladies that sent us this little turkey, and send them a big one!" Her prayer was answered in triple measure, for three beautiful turkeys came for our three Homes.

— A Thanksgiving dinner was given to a family in sore need. The mother, a worthy woman, has tried to keep up heart through great sorrow and discouragement. Her son, the support of herself and a young brother and sister, as well as of his wife and three little children, has been sick for weeks in the hospital. The wife now needs special care and tenderness, as she is looking forward to the coming of another little one, and can see no way of providing for its needs. The young sister has recently given herself to Christ. In speaking of this the mother said: "May God keep this daughter from the evil that befall her poor sister! Often I waken at dead of night and pray to God to help me to find and reclaim my betrayed, lost daughter. We have gone for days with only bread, or possibly a bit of tea, but this sorrow gnaws worse than hunger."

WHERE SIX DINNERS WENT.

— As a deaconess armed with sweeping-cap, broom and dust-pan was making neat and tidy her little corner in the Deaconess Home, her thoughts were busy too. She was thinking of all the things she wished she might do for Thanksgiving. Involuntarily there flashed across her mind the words in an old school reader, "Man wants but little here below." But that is not true of a deaconess — she wants a whole lot, especially at Thanksgiving and Christmas time. So when the "little mother" asked her how many Thanksgiving dinners she wanted, she promptly said, "Six." And, thanks to somebody's generosity, she got them. And if you have the health and strength she has, and do not mind the narrow alleyways, dark halls and steep stairs, you may go with her and see where these dinners went.

Number 1 went to a dear old colored woman. The toils and ills of over seventy years have bent the body but not daunted the spirit. Her characteristic greeting was, "Land of Moses, chile, how you ever get that big basket way up here?" She unpacked the basket herself with childish delight over each article.

Number 2 gladdened the hearts of an old crippled soldier and his wife. A small pen-

sion provides necessities, but not a genuine New England Thanksgiving dinner.

Number 3 went to an aged woman who lives alone. Tears came into her eyes as she said she was so glad somebody cared for her. The deaconess strongly suspected that she meant to ask one or two other lone bodies to share her feast with her.

Numbers 4 and 5 were carried by proxy. For when the deaconess remembered the brave little woman she had visited a few days before, living with four children in one miserable basement room, deserted by a drunken husband and struggling so desperately that the children might not be taken from her; and when she remembered another poor woman who had taken in a mother and two helpless children when they were turned out on the pavement because that father was sick in the hospital and the rent was not paid, and how she had been willing to divide her last crust with her, she packed such big baskets that it needed a man's strong arm to carry them. But she can imagine their reception. Can you?

Number 6 went into a sad home where only a few days before a loved one had been taken away. Here was pinching poverty, and here a choking voice said: "God must have sent you, for we had not a mouthful in the house to eat."

At the Training School

— The valuable instruction by Prof. Adams, of the Conservatory of Music, has begun with much interest on the part of both teacher and students. These lessons in sight reading and voice culture will continue during the year.

— A series of very helpful lectures on scientific temperance, illustrated by charts and experiments, has been given by Rev. E. O. Taylor, of Chicago. We hope to pass on the good thus received to the children and young people as we may have opportunity.

— After our recent lessons on kindergarten work with Miss Wilmot, we felt anew the magnitude and importance of the work with children. Charmed with the subject, we longed to say with Froebel, "Come, let us live [not for, but] with the children." And indeed we are striving to enter into their life as we meet them in our sewing-school on Saturdays. Here the youngest play their baby plays with blocks, and toy tea-sets, and dolls, while the eldest, who have attained to the dignity of cooking aprons, are learning to fashion them for themselves.

— We often wish it were possible for the teachers who so kindly come to us from week to week to know of the daily thanks to our Father given by the students for this patient instruction, and thus realize more fully how great a work they are doing for the Lord and for us.

At the Hospital

— Thanksgiving at the Hospital was made bright in many little ways for our patients, and some of them expressed surprise that it could be made to seem so homelike to them.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

Home Notes

— We are encouraged by hearing our president say that we must have a nurse deaconess, and believe the statement to be the fulfilling of a proposition made by him at the board meeting in July, that two nurse deaconesses be placed in the Home. He agreed to become responsible for the board,

salary and car fare of one nurse, and another kindly disposed gentleman of another denomination stood ready to assume the same responsibility with regard to the second nurse.

— We have been interested in the resolution made by a deaconess to take some one with her as she went to meeting each night for a week. Three successive evenings she made calls, hoping to induce one woman to go to the house of worship, but some feasible excuse was given; on the fourth evening she again called and asked her to go to the mission. The woman readily consented, being free from drink that day. She was an attentive listener and claimed to be one of God's children, but in answer to the personal question, "Do you belong to Him now?" she said, "I must be honest. I want to be a Christian;" and there knelt and renewed her vows and was accepted of the Father. The fifth evening the deaconess thought of a young Jewess, called upon her and took her to hear for the first time the Gospel of Jesus Christ. And the last evening she thought of a mother who is shut in with three little ones. So, by caring for the children, this mother was enabled to find her way alone to the class-meeting.

— A few days since one of our workers remarked: "I have done what I could." In looking over the past year we saw how she had befriended one of those lonely creatures who had been faithful to the church yet whose intellect was not sufficiently strong to make her companionable to any person; so for counsel, advice and help she had come to the deaconess, who had secured her work, purchased and made her clothes, etc.; then when sickness came, went to the little attic and nursed and cared for her in every way during the ten days' illness, and made every plan in detail for the laying away of the body in its resting-place. It could truly be said, "She hath done what she could."

— Wondrous opportunities are sometimes opened through the most common channels. A few days since, on hearing that the death angel had visited a home, one of our workers hastened to call and extend a word of sympathy to the bereft. The mother was quiet and but little was said, so the worker for the time felt no good was done, but insisted that she be allowed to return the next morning and help in putting the house in order for the funeral. A day's work of sweeping, dusting, mopping and dish-washing gave ample time to intersperse some words regarding the burdens of life and the place to leave them. As the hour of departure came this mother said, "You have helped me so much, it hasn't seemed so hard that my boy should be taken." The worker returned with the assurance that a heart had been comforted.

— The remark is often made that the rainy day is the day of rest, yet when one of the workers looked over her diary to find one such day it read: "An all-day rain. Took pattern and goods to a woman and directed her in cutting two dresses for her little girls. Walked a half-mile in another direction and gave a lesson in crocheting to a woman that she may take orders for hoods, thus making something as she is in her home with her little one. By appointment went to care for a sick mother while the daughter went out for an hour. Took a car to a distant part of the city and there planned and cut the gown for the new baby that it might be christened. During the time spent here opportunity was given the mother to ask about the church work and people and also to request that calls be made where she knew drink to be the curse of the home."

Nor was the stormy day of Nov. 27 without its duty, for on rising it came to the mind of a worker that she knew of one sick woman

who must be alone. Unable to hope that the neighbors would care for her, she at last dressed and went some distance to the home, to find that the nurse had thought the storm of the previous night was too severe to allow her to return to her home, so she was there caring for the patient. After giving some words of encouragement to the wife who was anxious for the husband's safety on the water, and telling the children of the Sunday-school lesson, she returned home through the snow.

Thus are the days passed, whether in storm or sunshine, in doing the little deeds; yet we believe they are to be counted at the last day in service done unto Him, while now we have the joy which service alone can bring.

— Five different Epworth Leagues have contributed goods to the Home during the month. The clothing has been most acceptable and as the winter advances we shall need more. We ask that other Leagues of the district remember their Conference Home when they have anything to bestow. The food sent has relieved some who were in want. We are grateful for these offerings, and are now asking, as the holiday season approaches, for goods that may aid us in our giving to the poor that they may remember our Great Gift.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

— Oct. 30 the work of our Home was presented in the churches at East Glastonbury and Vernon, Conn.; Nov. 6, at Burnside and Hockanum. We were given a cordial welcome into these churches by pastor and people. Contributions in money were given and during the past week or two practical demonstrations of their interest in the Home and its work have been received in the way of barrels of clothing, vegetables, apples, etc., which we find very helpful just now, when so many are suffering for the necessities of life.

— Barrels of clothing and vegetables have been received from the Junior League at Foxboro, Mass., Epworth League at Middletown, R. I., and the church at Portsmouth, R. I. One barrel has also come from a circle of friends at Newport. These donations are very timely, as we were much in need of the vegetables to assist in sending out Thanksgiving dinners, and our "supply closet" is being drawn on heavily these cold days. The Junior League of Bristol, R. I., sent a very fine box of groceries, etc., with a turkey included, for Thanksgiving. The Junior League of Hope St. Church, Providence, sent \$7 in money. This was self-denial money of the Juniors, who had been saving their pennies for several weeks to give to the deaconesses to use at Thanksgiving time. A very touching service was held on Sunday afternoon, a number of the Juniors telling how they had saved their pennies to make some one else happy. Five dollars were given by Broadway Church Sunday-school (Providence), and many other most acceptable gifts of money were received. Fifty dinners were sent out from the Home and many homes made happier and brighter for one day at least.

— Late Wednesday night we received the name of a family that, it was suggested, would appreciate a Thanksgiving dinner and also sadly needed it. A call was made on them early the next morning. We found an aged couple. The husband had been ill for three years. They had but one dollar in the world, and that must be saved for the rent coming due on the following Saturday. They had nothing for a Thanksgiving or any other dinner, and not enough coal to last through the day. The husband was in bed with a quilt, an old coat, and several other things on the bed, trying to keep warm. The

wife came to our Home and was given a substantial dinner, including a nice chicken. She was told to come in the afternoon and get a new, warm comfortable. She said to the deaconess, "Your call was a benediction to us, and has given us new life and courage. My husband could not keep from crying when I returned with the dinner."

— On Friday afternoon and evening, Dec. 9, the ladies of the Deaconess Board of Managers will hold a sale of aprons, fancy articles, home-made cake and candies at the Home.

INCIDENTS.

The deaconess was requested to call at a home where she found the husband sick and four children and the mother obliged to go out to work to support the family. The husband had always earned a comfortable living until sickness came, and it was a great trial to him to see his wife going out day by day to work, but she took up the burden bravely and was never heard to utter a word of complaint. It was a great relief to her to burden her heart to the deaconess, and tell of her discouragements and sorrows, and many times encouragement and assistance were given and life made easier and brighter for them. The time came when it was impossible for her to leave her husband. But how could the work be given up, as it was the only support? A sister sent for the sick husband, and though it was sad to separate the family, it seemed the only thing to do. Before he left he sent word to the deaconess that he wanted to talk with her. He had never been a Christian, but was ready to give himself to Christ. This was what the deaconess had been praying and working for, for months. In the humble little home, the day before he went away, after praying and talking with him, the deaconess heard what gave her greatest joy — his prayer to the great loving Saviour to have mercy on him, and to save his soul. The next morning he said, "It's all right; I am happy in the Lord." Within a few days the message came to the wife that he was failing fast, and before she could reach his bedside the Father had called him home.

Will friends who send boxes or barrels to any of the Homes please be sure and put the address of sender inside the package, whether they notify us by mail of its coming or not. This is the only way to be sure of avoiding loss.

How 308 People

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The Curtis Publishing Company
Philadelphia, Pa.

REOPENING AT HUDSON

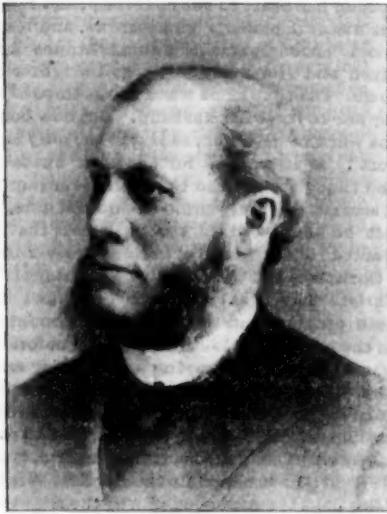
THE Methodist Episcopal Church at Hudson has, in the past few months, undergone a most thorough renovation. A new brick foundation — made necessary by the change of the street grade since the church was built — has been put in and new sills laid thereon. The roof has been strengthened and newly covered, and graceful porticoes over the front entrances have been added. The whole exterior of the church has been painted in colors which add a new charm to its proportions. The Ladies' Aid Society have assumed the expense of putting an addition to the rear of the church, affording a wel-

lcome enlargement to their parlors, and on the second floor a pastor's room adjoining the pulpit platform.

improvements and conveniences the house is practically a new church.

The cost of these improvements has been met by the contributions of the congregation and their friends — the smallest gifts sometimes being the largest. But among the contributors special mention is due to several. The Ladies' Aid Society have aided efficiently, both in labor and in money contributions. Mrs. J.

The reopening, which had been arranged for Sunday, Nov. 27, was embarrassed by the fierce storm, and the people were thus deprived of the privilege of hearing Rev. Drs. Upham and Eaton, as they had fondly anticipated. Thursday evening, Dec. 1, a reunion of former pastors brought to the gathering Revs. J. R. Cushing, N. B. Fisk, and G. H. Perkins, who gave happy addresses and



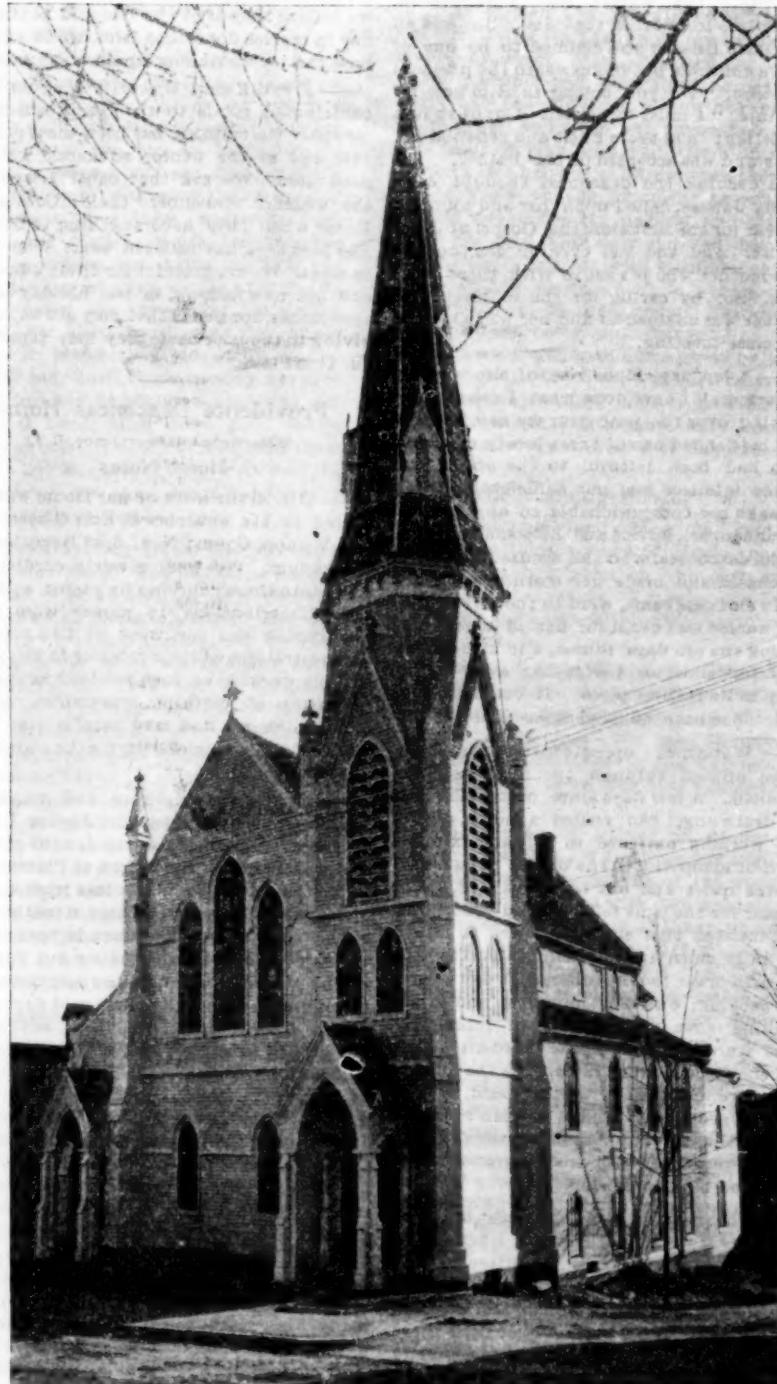
REV. DAVID H. ELA, D. D.
Pastor of Hudson Church.

Dr. David H. Ela is a native of Maine, a graduate and long a trustee of Wesleyan University. He joined the Providence (now New England Southern) Conference in 1858, and was stationed in Norwich, Conn., Bristol, Pawtucket, and Providence, R. I., and served as principal of East Greenwich Academy. In the New England Conference he has been stationed at Worcester St., Lowell; Grace, Worcester; Common St., Lynn; Dorchester and Bromfield St., Boston; Belligham, Chelsea. As presiding elder of the Springfield District his wise and successful career is still gratefully remembered by the churches. He is a judicious and able leader, and his judgment and counsel have great weight upon the floor of the Annual Conference. Twice he has been elected to the General Conference. He wields a powerful pen and has written much for the church papers and for the magazines. He is a poet of a high order, as the production on our cover, and many others published in our columns and elsewhere, indicate. Hymn 199 in the Methodist Hymnal, on "The Transfiguration," is an inspiration and comfort to every soul privileged to reach the mountain-top and to see "Jesus only":

"Lord, lead us to the mountain height!
To prayer's transpiring glow;
And clothe us with the Spirit's might
For grander work below."

come enlargement to their parlors, and on the second floor a pastor's room adjoining the pulpit platform.

The entire interior, vestry and auditorium, has been newly plastered and frescoed, and among many improvements may be mentioned a new pulpit platform, altar and altar-rail, with enlargement of room for the choir, and thorough renovation of the organ. The auditorium has been newly carpeted and the pews new cushioned. Electric lighting has been introduced throughout, and with many other modern im-



METHODIST EPISCOPAL CHURCH, HUDSON, MASS.

Myrtle Whitcomb, a beloved member too soon removed from earth, left \$100 to aid in the anticipated work. But while many have aided, the improvements have been effected mainly through the labors and at the expense of Mrs. Jefts and Mrs. Beede, the widow and daughter of the late Hon. L. T. Jefts, one of the original members and till his death a strong supporter of the church. To them it has been a labor of love.

hearty congratulations on the completion of the new work. The pastors of the other village churches joined also in friendly greetings. Other former pastors were prevented from attending by ill-health, distance, or stress of weather. Sunday, Dec. 4, a full congregation assembled, glad to return to their church home and resume their regular services. The substantial improvements and renewal of this church structure will give general gratification throughout the Conference.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Hope St. — The union Thanksgiving service was held in this church, and nearly every Methodist pastor was present. Rev. R. C. Miller, the pastor, arranged an elaborate and interesting program. The musical features were especially well presented. Miss E. Mae Higgins gave a concert here on the evening of Nov. 30. She was assisted by excellent talent, including the Brown University Quartet.

Providence Ministers' Meeting.—On Monday, Nov. 21, Rev. G. W. Anderson presented a paper on the second advent of Christ. It was a delightful production, read in an entertaining as well as highly impressive manner.

Providence, Asbury Church.—Charles H. Northcote, an official member of this church and well known as an officer in the Epworth League, died suddenly of typhoid-pneumonia on Thanksgiving Day. A bicycle ride of sixteen miles on business was the predisposing cause. Widespread regret is manifested.

Holbrook.—Beginning Nov. 14, the pastor, Rev. W. J. Kelly, has been conducting a series of evangelistic services, and he has been assisted by the following preachers: Revs. W. A. Thurston, City Point, south Boston; G. S. Butters, First Church, Somerville; F. N. Upham, Baker Memorial, Boston; C. H. Stackpole, Stanton Ave., Boston; Mr. Wesley, Boston University; F. T. Davidson, Boston; George Whitaker, Trinity, Cambridge; R. L. Greene, St. John's, South Boston; C. H. Williams, South Boston; Mr. Wm. West, superintendent Rescue Mission, Boston; and Miss Jennie Shepardson, North Easton.

Missionary Debt.—A recent issue of *World Wide Missions* gave a list of all districts that raised their full apportionments for the great missionary debt. From that list it appears that this district and one other in New England raised their full apportionments; also that only five in all Methodism raised \$1,000 or more, and this district is one of the five.

Providence, Tabernacle Church.—The General Missionary Committee when in session here, learning of the critical condition of this church and the great strain that was upon the pastor, Rev. W. F. Davis, voted \$500 to be made immediately available. Bishop Mallalieu and Bishop Fitzgerald most heartily made able speeches in favor of the grant. Bishop Mallalieu has already shown a great interest in the work of this Conference, and the indications point to an able administration of our affairs. This church is in a splendid location, but is so burdened with debt that no possible relief through its own constituency seems at all likely. One thing is certain, and that is that all means within reason will be used to bring affairs through the crisis impending without loss, if possible. Rev. Dr. Bass, the presiding elder, has spent much time in endeavoring to bring matters to a satisfactory issue, and is now, undoubtedly, greatly relieved, as the retention of Mr. Davis here prevents the anomalous condition of an effective elder without an appointment. This was practically the case until the missionary appropriation was made.

Brockton, South Street.—A "home camp-meeting" was held here, Nov. 15-23. The following

preachers assisted the pastor, Rev. O. W. Scott: Revs. M. S. Kaufman, Ph. D., D. L. Sharp, J. W. Morris, Brockton; W. P. Buck, B. F. Simon, Taunton; S. M. Beale, Stoughton. Stormy evenings interfered with the attendance. Mr. Scott is the superintendent of Junior League work in the First General Conference District. He has just issued a circular letter to all the Junior superintendents, arousing them to renewed effort.

Arnold's Mills and Berkeley.—The pastor, Rev. J. G. Gammons, has recently received into full membership 15, and 1 on probation. Of those received from probation the ages ranged from fourteen to seventy-two years. All the bills are met on current expenses regularly, and the people at Arnold's Mills are happy in their prosperity. Into the Berkeley church 2 have been received from probation, 3 by letter, and 2 on probation. At this church the pastor, assisted by Rev. James Tregaskis, the evangelist, held a series of revival meetings in October. The meetings resulted in great good to the church and the salvation of two young men.

Centerville.—Bishop Mallalieu spent Sunday, Nov. 13, with this church. In the morning he preached a very helpful sermon from the text, "God is faithful." At the Sunday-school service his address was "the best they ever listened to" — this was the verdict of the people. In the evening he gave a masterly review of our missionary work throughout the world. The missionary collections for the day amounted to \$80. This church takes monthly missionary offerings aggregating to date about \$150 for this year. The Bishop referred to the fact that he preached his first sermon in this church when a student at East Greenwich Academy forty-six years ago. He also quoted his text, read the same Scripture, and used two of the hymns that were used on that occasion. The third hymn is not now in our collection. The present pastor, Rev. E. W. Goodier, is doing good work, and signs of material prosperity also abound. The edifice has just received a coat of paint, and the interior has been embellished with a new carpet for the auditorium, and new pulpit furniture of rich design has displaced the old. The total cost was about \$350.

KARL.

Norwich District

Warehouse Point.—The course of lectures given under the auspices of the Y. P. S. C. E. was well patronized, and very greatly enjoyed by the people. The society will realize about \$60 net profits. They have pledged themselves to raise \$400 towards the remodeling of the church. The stereopticon lecture on "Our New Possessions," by Rev. W. J. Yates, was exceptionally fine, and held the closest attention of the audience for two full hours. No brief description could do it justice. It ought to be given before every young people's society on the district. The pastor, Rev. J. A. Wood, has recently baptized 1 person, received 3 from probation to full membership, and 3 more by certificate. Special revival services are now in progress, Rev. J. E. Fischer assisting the pastor.

Methodist Social Union of Rockville and Vicinity.—This new endeavor to strengthen the connectional bond of sociability between the churches had a most auspicious beginning on Wednesday evening, Dec. 7, when a large company, representing the churches of Rockville, South Manchester, Hockanum, East Hartford, Wapping, Vernon, Quarryville, Manchester and Burnside, assembled at the Manchester church for the purpose of organization. Rev. W. J. Yates presided. Excellent musical selections were rendered by the church choirs of Rockville and Manchester. Rev. H. E. Murkett, of Hockanum, delighted the audience with select readings. His rendering of "Mark Twain and the Interviewer" could hardly be surpassed, and his other selections were up to the same high standard of excellence. The president, in a brief address, set forth most forcibly the need, work and possibilities of a Social Union. Sixty-five names were given for membership; a constitution was adopted, and a committee appointed to bring in nominations for officers at the next meeting. The membership fee is put down to the nominal figure of fifty cents a year, with a view to reaching the largest number possible and thus making the Union truly democratic and Methodistic. Refreshments and sociability completed the program of the evening. Much credit is due to the excellent committee of arrangements, and to the ladies of the Manchester church for the

successful inauguration of this much-needed and promising movement.

Norwich, Trinity.—Rev. E. W. Caswell, D. D., has made a very fine impression in the opening of his pastorate. His wide experience, genial manners and thorough devotion to his work, have secured for him the hearts of his people and the key to success. He made 250 calls the first six weeks, and has nearly completed his round of visitation among the more than five hundred members of the church. Revival services are now in progress, with indications of a most gracious and thorough work. Rev. and Mrs. Hampson-Hemus, evangelists from California, are rendering valuable assistance. Meetings are held every afternoon and evening, and the work in broadening and deepening with each succeeding service. Sunday, Dec. 4, thirty-nine seekers were at the altar at one time. The Junior League has just been reorganized under the joint labors of Mrs. G. H. Bates and Mrs. Caswell. Senator A. S. Roe, of Worcester, Mass., a schoolmate of Mr. Caswell whom he had not met for more than thirty-four years, spent a recent Sunday in Norwich. He addressed the Y. M. C. A. in the afternoon, and spoke at Trinity in the evening, to the great delight and profit of the people.

W. H. M. S.—The annual district convention was held at Trinity Church, Norwich, Nov. 11, with a large attendance and much enthusiasm. Mrs. S. K. Luce, the popular president, presided with her usual grace and dignity. Reports were read from the auxiliaries represented, and interesting papers were presented by Mrs. Paten and Mrs. Bartholomew. Mrs. J. A. Southard gave a glowing report of the annual meeting which was held at Minneapolis. At the evening service Mrs. E. W. Caswell read a deeply interesting paper on the vital topic, "America for Christ." The Trinity Church choir furnished excellent and inspiring music. The following officers were elected: President, Mrs. S. K. Luce, of Niantic; vice-president, Mrs. Paten, of Staf-



EVER FEEL GRATEFUL

I write in the interest of others, and especially of my brother ministers, who are unable to engage in the great work to which the Lord has called them. My voice was so weak and my throat in such a condition I could not sing, and at times could hardly talk at all; was almost deaf in my left ear, and had a continual cough. I used Aerial Medication and within three months my hearing, voice and health were restored, and have remained so for over three years, for which I shall ever feel grateful.

J. L. Ford, Minister in the Baptist Church, Sedalia, Mo.

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Tonic and Restorative.

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At druggists' in 2-oz., 1/2, 1/4 and 1 lb. tins.

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ford; corresponding secretary, Mrs. J. A. Southard, of New London; recording secretary, Mrs. Edward Troland, of Norwich; treasurer, Mrs. C. L. Harwood, of Norwich.

Personals. — Rev. J. L. Pitner, D. D., recently of Norwich, has been enthusiastically received by the Methodism of the Silver Gate city of San Diego, California.

Mrs. E. W. Caswell, of Norwich, addressed the meeting of the New York East Conference W. H. M. S. recently held at 118th St. Church, New York city, on the topic, "Mission Work in Southern California."

Rev. J. L. Richardson, of Quarryville, father of the now famous "triplets," has resigned his charge, and purposes, we believe, to labor as an evangelist.

SCRIPTUM.

VERMONT CONFERENCE

Montpelier District

Brownsville. — One hundred and seventy-four papers — *S. S. Advocate*, *Classmate*, *Children's Home Missions*, and *Children's Missionary Friend* — are regularly distributed among the children of the Sunday-school every month. Besides this there are nineteen subscribers to the *Epworth Herald* and seventeen to *ZION'S HERALD*. Most of this literature has been put into the parish during the five years' pastorate of Rev. Horace G. McGlaulin, his wife proving an invaluable assistant in this kind of work. Through the indefatigable efforts of Mr. McGlaulin it is likely that Amsden, South Reading and Perkinsville may unite as one charge another year and ask for a pastor by themselves.

Hartland. — On a recent Sunday, Pastor Barnes presented the missionary cause and secured in subscriptions more than the regular apportionment. The Junior League here, conducted by the pastor, promises much for the future of the church. At the third quarterly conference Richard A. Gilson, a graduate of the White River Junction graded school, was voted a local preacher's license. Mr. Gilson proposes to enter Wesleyan University the coming year. Two were received into full membership and one on probation the first Sunday in December.

Ludlow. — The revival meetings slowly gather force and sweep, and some have begun to tread the highway cast up for the ransomed of the Lord. Rev. J. E. Badger is the aggressive pastor.

Heath. — Rev. N. M. Shaw, of Northfield, a minister of the Evangelical Church, formerly a Methodist, is soon to assist Pastor Boister in a series of evangelistic meetings. May success be granted!

Missionary Debt. — Montpelier District has pledged nearly or quite its share of the fateful missionary debt, and may thus rejoice in the permanent removal of this awful incubus.

Bradford. — During the Gillam meetings 152 persons signed cards indicating their purpose to henceforth lead a Christian life. Twenty-nine of these, a part of the first-fruits, were baptized by Pastor Webb, Dec. 4. More will follow, and a great spiritual uplift was experienced by the churches there and at Fairlee. Rev. and Mrs. A. M. Webb expect to move into the new and elegant parsonage in season to eat their Christmas dinner therein.

Personal. — Mrs. Davenport, having recovered sufficiently to be moved from her father's home to Ludlow, will spend the winter with her sister there. Hence the presiding elder may be addressed at that point for the present.

North Thetford. — Rev. A. H. Baker, the indefatigable pastor of this people, received from them an acceptable Thanksgiving present of a nice fur coat. This will be very useful in riding over the Thetford hills.

North Hartland. — The Epworth League of this place has recently purchased a set of Gospel Hymns of modern make for use in their meetings. Rev. E. L. M. Barnes is pastor.

Brattleboro. — Sanford A. Daniels, the popular and successful Epworth League president, is closing his term of office with the placing of copies of the Methodist Hymnal in every pew in the church. As an aid in securing funds for this purpose, he has obtained lectures by Revs. A. J. Hough, C. O. Judkins and others. During his administration Bishop Vincent has visited and lectured before the League. No grass grows under Sanford's feet.

Woodstock. — The Methodists of this place are holding union revival meetings with the Chris-

tian Church. Rev. A. W. C. Anderson, A. M., of our church at Enosburgh Falls, gave able assistance for a week and the work opened well, the interest slowly increasing. Twenty-nine years have elapsed since a general revival has visited this place, and the need is great. Evangelist Ralph Gillam will later come to lead the forces. Friends within and without the church are uniting to purchase an elegant sleigh to present to Pastor Handy of our church.

Rochester. — Pastor Reeder has inaugurated a series of cottage meetings in two districts remote from the centre, and is thus preparing the way for a series of evangelistic meetings at the village later on.

South Royalton. — Mrs. Sharp, the pastor's wife, is much better. Mrs. A. C. Waterman, long one of the most prominent church officials, has been laid aside by a serious accident. Mrs. J. H. Buck, for years the efficient head of the primary department, has suffered an apoplectic shock from which she is slowly recovering. Other members are also ill, and the forward movement has thus been deferred.

Proctorsville. — Rev. S. T. Mitchell, an evangelist from Massachusetts, is aiding Pastor Roberts in an aggressive movement to extend the King's dominions.

Bondville. — Progress is being made along several lines, and the congregations slowly increase. Rev. E. C. Charlton, of Gloucester, Mass., father of the pastor, is to assist in a series of meetings later on.

Ascutneyville. — Good congregations wait on the ministry of Pastor Judkins here. The Methodist Church and work is organized here now as never before, and the way is prepared for a forward movement in the near future when both churches will unite in revival services.

Wilder. — Pastor Fairbanks has a recurrence of an old difficulty and has been obliged to discontinue all outside work. He is planning a home camp-meeting in the near future.

RETLAW.

St. Johnsbury District

Cabot. — The choir on this charge, under the leadership of W. B. Lance, is doing fine work. They have arranged for a musical, with the Montpelier Mandolin Club for an attraction, on Dec. 12.

The deferred Preachers' Meeting occurred here on Dec. 6 and 7, an Epworth League gathering taking the afternoon and evening of the 7th. The attendance was not large, but the papers and discussions were of a high order, and the time was crowded full of good things. The local church and League proved themselves royal hosts.

Newport Centre is progressing. Very much needed repairs have been made on the interior of

the church. Funds have been secured for the insurance of the property, and a recent donation bettered the pastor's exchequer by over thirty dollars. Rev. G. C. McDonald leads the forces.

Barton claims the lead in Epworth League work, as in many other lines of progressive effort. The average attendance at League meetings is above 60. All departments are active, and the general church work is thriving. Finances are in a most satisfactory condition, and there are frequent additions to the church.

Barton Landing is in like prosperous condition under Rev. J. A. Dixon. Mrs. Dixon has nearly recovered from her recent severe illness.

Evansville and **Brownington** are reaping a good harvest from the faithful plowing and sowing of Rev. O. E. Newton, who is filling out a full pastoral term here. His two old sons have fitted for college and entered Wesleyan during this pastorate, and a third is finishing at Montpelier.

St. Johnsbury. — The usual large audiences attend Pastor Tyrie's preaching. Last Sunday evening his topic was, "Habits" — the pigment of the Ethiopian and the spots of the leopard. The work of the church benevolences was taken up in the morning service. The presiding elder and his family found most cordial and brotherly reception at the pastor's home on arriving in St. Johnsbury.

Personal. — Rev. J. A. Sherburn, a superannuate of Vermont Conference, residing at Barre, occupied the pulpit of Hedding Church, Sunday morning, Nov. 27, very much to the delight of a large audience. This was the occasion of the 77th anniversary of his birth. The sermon was characterized by freshness of thought, strength of argument, and vigor of delivery.

J. O. S.

MAINE CONFERENCE

Portland District

Gorham, North Street. — In spite of drifted roads a large congregation gathered for the "quarterly meeting" on Sabbath morning. As a partial result of extra meetings the class-meeting has revived. The Sunday-school took a step in advance by voting to use Methodist Sunday-school supplies. Two members have been received by letter.

Buxton. — The Epworth League is prosperous. It has twenty-two members and holds meetings once a fortnight. The pastor, Rev. D. Pratt, rejoices in the esteem and co-operation of a fine company of young people.

South Eliot. — The Epworth League has elected officers and plans monthly socials. A union de-

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GOLD DUST Washing Powder

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The Republican has made notable headway during the past year in circulation and in material equipment. It is stronger and better prepared than ever to carry on its great work of enlightenment and service in behalf of the people.

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THE REPUBLICAN,
SPRINGFIELD, MASS.

votional service, participated in by neighboring chapters, is held quarterly. The ladies of the church are also providing a series of meetings to help the social life of the church.

Ogunquit. — Rev. Louis Blanchet has been encouraged by large congregations and generous support. The great storm, however, has seriously crippled the work. The damage done will require about \$100 for repairs. This is a crushing burden upon the little company of six members. To keep up their courage some of God's stewards must help. Let any who are willing to help send sums, large or small, to the pastor or presiding elder. Will the pastors kindly mention the matter to their people?

Gorham. — This charge generously entertained the Itinerants' Institute. More than fifty preachers were in attendance. Rev. Luther Freeman gave an inspiring sermon at the opening service. Rev. Geo. W. Wilson, of Providence, gave four lectures and a sermon that produced a profound impression. His sermon on the baptism of the Holy Spirit was clear and incisive, and the altar service will be felt on the charges of the preachers who were present. No preacher who is willing to have a genuine revival of Scriptural holiness in his church can make a mistake in securing Mr. Wilson's services. E. O. T.

EAST MAINE CONFERENCE

Rockland District

Arrowsic. — Thirteen have recently expressed a purpose to lead a Christian life, most of whom have professed conversion.

Boothbay Harbor. — Dec. 4, 15 were baptized and 17 received to full membership.

East Boothbay. — The "missionary rally" was interesting and helpful. A good offering was secured. Finances are well in hand. The Gospel is gaining power in the community.

Southport. — The pastor is busy and hopeful. Revival services are soon to be held. A good number attended the quarterly meeting, although quite stormy. Mrs. Butterfield has been teaching at the "Cape."

Rockport. — Union services, conducted by Evangelist Gale, have been largely attended and of great interest. Over one hundred have signed cards expressing a desire to become Christians. Rev. N. R. Pearson and family are greatly afflicted in the loss of their little boy, Carl Rees, aged two and a half years. He was buried from the parsonage, Wednesday afternoon, Dec. 7. The presiding elder and several brother ministers conducted the service. Carl was a bright, sunny-spirited child, and always had a smile for visitors. The "Little Bishop," as we often called him, made hosts of friends, and will be greatly missed. May this stricken family have our sympathy and prayers! W. W. O.

NEW HAMPSHIRE CONFERENCE

Concord District

Bethlehem. — It is hard to conduct much of a religious campaign here during the summer, as our people give themselves very largely to serving tables. They are now fully recovered from the season's activity, and are ready for the church work. We found an excellent congregation on a cold Sabbath, and held an interesting communion service. The pastor, Rev. D. Onstott, is talking of special services during the Week of Prayer.

Littleton. — The revival meetings held for several weeks in charge of the pastor, Rev. T. Whiteside, were very helpful. A few sought the Lord, and the church was greatly benefited. The presence of Rev. C. M. Howard is a benediction.

Jefferson. — We sought to reach this place the day after the great blow. When we reached the Meadows, at noon, we found the mail from the Hill, only three miles away, which starts at 7:30, had not arrived. This made it very sure the pastor could not reach here to carry us to the parsonage. We decided to take the next train back to Whitefield, and were just about to step aboard when we discovered approaching the tall form of Rev. R. E. Thompson wading the snow-drifts. We set our "grip" down and spent four hours with him waiting for the next train. We had the quarterly conference all our own way. The pastor is doing a lot of work here; some that is out of the ordinary for a pastor. Last summer the guests in the Waumbec hotel raised over

\$1,100 to repair the church and parsonage. The work of the parsonage was begun first, and is not yet complete. The pastor has been one of the hardest workers all the time. They have had to live among the neighbors for many weeks, but expect by Jan. 1 to be all settled. We shall have one of the best parsonages on the district. This is something of what has been done: One hundred and forty-three running feet of cellar wall,

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No. 32 West St., Boston,
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seven feet high, has been laid; the old cellar, which was a small box under the middle of the house, has given place to a new one under the whole house, including the ell; a new tile-lined chimney has been built from the new cellar bottom, with two flues; a pretty fireplace and mantel have been put in; a new Kelsey Generator in the cellar supplies hot air to the whole house; a perfectly equipped bath-room has been made; iron pipe has taken the place of the logs that have brought water from the spring, and a complete hot and cold water system has been laid in the lower story; perfect sanitation has been secured through an extensive drainage system; the front has been entirely remodeled, the old piazza having given place to a very large and handsome bay window; sitting-room and parlor have been newly carpeted, papered, painted and whitewashed; the grade in front of the house has been leveled and raised; new outside windows have been put on the windows that lacked them and on the new ones. The pastor has also received his winter's stock of coal for the furnace. When all this is paid for, it is probable there will be from \$300 to \$400 to expend on the church—for new carpets, altar rail, probably a new heater, and repairs on vestry. For all this we are indebted to these summer guests, the most of whom are Presbyterians. This is certainly a most kind and brotherly deed. When the guests were leaving Mr. and Mrs. Thompson were the recipients of many tokens of esteem. The claim is considerably overpaid.

Personal.—We learn that Rev. E. O. Bullock has been appointed pastor at Dunbar, Wisconsin. This is the country where his parents live.

Whitefield.—Rev. W. C. Bartlett is quite well from his trouble of the past few years, and is actively pushing his work. The financial situation is better than at this time last year. The spiritual condition is improving.

Lancaster.—Rev. L. R. Danforth has about recovered his strength again. He is relieved from Sunday morning preaching by the presence of the Congregationalists in our services, while their church is undergoing repairs. Rev. Mr. Marston, who is very fraternal and kind, preaches to the edification of the people. Committees have been appointed to begin preparations for the Conference next April. The coming of Bishop Vincent is anticipated with much pleasure.

Personal.—Rev. C. J. Brown has been called to Manchester to bury his mother, who died Dec. 2. She was a member of Trinity Church and a good Christian woman. Mr. Brown's wife has been sick for some time. He is very diligently pushing his work.

West Milan.—The conditions of the grant by the Church Extension Society to this church were a little too burdensome to meet, so we appealed in person to Dr. Kynett for a change, and it was granted. They will now be able to meet the requirements, and the \$200 will be paid.

Franklin Falls.—There is progress here on all lines. Congregations are steadily increasing. The Epworth League has grown from nineteen members to forty-nine, only five of whom are associate. The Junior League has sixty-nine and has not a superior for thoroughness of organization and earnestness of work in the Conference. The weekly-offering plan has a most efficient advocate in the person of the treasurer, Ray Sargent, who is educating the people in this matter. There are now seventy-two weekly subscribers. This is about thirty more than last year. By next year they hope to have a hundred. About a dozen were admitted to membership at the last communion. Rev. C. U. Dunning is very happy in his work, and so are the people. They are already talking about five years, so all outside aspirants must take due notice thereof and govern themselves accordingly.

Conference Epworth League Convention.—It was a splendid meeting. A large number were present. The program was one of the best, and, almost without exception, every person was on hand to take his part. Suncook people did finely as hosts. The church was very appropriately decorated with the League colors, and they provided bountifully for dinner and supper in the church dining-rooms. Each district was well represented with Leaguers. A special train carrying over one hundred went up from Manchester for the last evening to hear the address of Rev. Luther Freeman. We congratulate both Rev. R. T. Wolcott and his people and President Ramsden and his associates on this delightful and profitable occasion.

The Conference for 1900. Well, it is likely to go to Littleton. We were there in 1885, so we will be due there about a year from next spring.

B.

Manchester District

Derry.—Rev. J. W. Adams, pastor of First Church, Derry, is on his third week of special revival services, in which he has been assisted by John and Frank Hooper, and Pastors Allen, Blake and Fiske. The severe storms have interfered very much with the attendance, but the working force, under the Master's supervision, continues toil in rowing and expects to reach the blest shore and to bring others also heirs of the heritage through faith.

The Board of Church Extension explains that for some unknown reason the secretary of our Conference held application for a month until the \$519 there to our credit lapsed into the general treasury. So they declare themselves blameless for the "ensnarement" of our balance. We must therefore put forth the more strength and call on all our friends to help us through.

SIRRON.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Dr. L. W. Munnhall, of Philadelphia, the distinguished evangelist, delivered a vigorous and powerful address, which might have had this title, "Reasons for Methodism's Halting Progress." The specified ten particulars in which he asserted we are lamentably weak were: boastfulness, ecclesiasticism, formalism, over-organization, ritualistic tendencies, wealth, secularization of our denominational press, rationalistic developments in our educational institutions, and criticism of evangelists. The hall was crowded by an audience which by frequent and hearty manifestations showed its heartiest approval.

Next Monday, Dec. 19, Drs. Thorndike, Taylor and Crane will speak upon "Our Winter's Work, and Preparation for the Same."

South District

Boston, Tremont St.—As an indication of the cosmopolitan character of Boston and its churches, the pastor's Bible class at Tremont St. Church, with an attendance of 73 at its annual reception last week, showed a representation from nineteen States, Canada, and Syria, and from twelve institutions of learning attended by its members.

Mattapan.—The League of this church entertained the Pilgrim Epworth Union, Thursday evening, Dec. 8. After the generous collation the company went to the church, and there all joined in one of the most spiritual, Methodistic, joyous love-feasts that the six pastors present remember for many a month. It was a mighty inspiration to all present. Rev. J. E. Waterhouse, of Wollaston, was re-elected president of the Union. The pastor of this church, Rev. W. A. Mayo, is faithfully rounding out his fourth year of most successful and energetic labor.

Highland Church, Mt. Borden.—The recent fair was very successful every way. The net

profits will reach \$500. The Grecian Art Tablau and Copley Square Trio were of a high order and added much to the enjoyment of the evenings. The church is having large congregations at every service. New-comers are encouragingly frequent. The series of University sermons attracted much favorable notice and were a genuine inspiration. Recently the pastor, Rev. Charles Tilton, has received 12 by letter, 7 from probation, and 5 on probation. The outlook is very encouraging.

Oxford.—The Methodist church at this place was built and dedicated thirty years ago last April, and no repairs worth mentioning have been made since. It needed thorough overhauling; \$1,500 was required, but where was it to be found? The work of repair was begun in July, and rededication took place on Nov. 9. The slate has been relaid, a magnificent steel ceiling has been put up at an expense of \$332, the platform moved forward four feet, an extension of four inches put upon the backs of the pews, and a new birch floor and carpet for aisles and platform, at an expense of nearly \$300. Two coats of paint have been given to the outside of all the buildings. The inside shined in its clean coat of varnish. Instead of \$1,500, nearly \$2,400 has been raised, and every bill has been paid when due.

Bishop Mallalieu rededicated the renewed

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This is the story of a bargain:—

The publishers of one of the large encyclopedias recently made a big contract with a well known manufacturer for a revolving bookcase which should carry the entire set of volumes in the work.

The publishers have been unable to complete their agreement, and the bookcases have been sold to us, we taking the whole stock at a bare fraction of their value.

We offer these now as Christmas purchases. They could not have possibly cost less than \$9.70. We shall sell them during the month of December at a special price of

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Solid white oak—3 tiers—adjustable reading shelf—latest design throughout.

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structure without a cent of indebtedness, by preaching a heart-searching discourse which brought nearly two hundred to their feet as seekers for the baptism of the Holy Spirit. Rev. Dr. G. W. King, of Worcester, preached in the morning, and Rev. C. S. Davis, of Providence, in the evening. At the tables 350 were fed, and an abundance of food was left. Some say the church never looked as well as it does now. Rev. F. A. Everett is the successful pastor. U.

Worcester. — Never — at least not within the memory of men now living — were the churches of this city so poorly attended as on the fateful 27th of November. Dr. G. W. King made a brave effort to "get there," but had to give it up in the morning. Twenty people in Trinity had a prayer-meeting. The League, in the afternoon, had fifteen present. There was an evening service with pastor present. At Grace Rev. W. J. Thompson was spared the affliction of seeing only three brethren present, for he had gone to New York for a Thanksgiving respite. The trio of faithful ones had a meeting just the same. John Chinaman did not show up at his regular 4 o'clock service, the weather not being up to his celestial standard. At Coral Street Rev. G. E. Sanderson lives next door to his church and had little trouble in dropping in, but five others came in also and further preparations were made for the quarter-centennial to be celebrated next week. A full audience gathered at the jail where Chaplain Simmons had his regular three hundred. There was no vacation for his hearers.

Trinity. — Leon Vincent, at last, had a good evening for a lecture and a large audience assembled to hear him tell of Barrie and the modern school of Scotch writers. They are all right till some fellow comes along and attempts to give them credit at the expense of Scott, Burns, and the worthies of their day, one line of whom is worth whole pages of some later stuff. The course ended with a lecture on W. D. Howells. E. F. Miner has been re-elected superintendent of the Sunday-school. Eight Chinese were lately admitted to the church. Miss Florence Nichols of India has recently spoken before the local branch of the Woman's Foreign Missionary Society at the home of Mrs. W. F. Gilman.

Grace. — Miss Gertrude March conducted a most excellent presentation of the Cantata of Nain, before a wholly inadequate audience. Of course the weather had much to do with the limited attendance, but Worcester exhausts itself musically during its music week in September. Traveling companies recognize this.

Coral Street. — Unquestionably the most conspicuous event in Methodist circles for the past week has been the quarter-centennial of this church. Some one has done a deal of work in getting ready for it, and the result must be highly pleasing to all concerned. The local papers have given place to an extended history prepared by Pastor Sanderson and a very full account of all the proceedings. President Hall of Clark University also spoke after the pastor's historical remarks. The anniversary banquet brought together five of the original starters in 1873. Fully 250 people partook of the feast, and then followed an evening of social enjoyment, flavored with reminiscence by local pastors and others. It was unfortunate that none of the former pastors were able to be present.

Laurel St. is in the midst of the annual fair, held in Washburn Hall, and which is liberally patronized by many friends. A very pretty and interesting paper, called *Laurel Leaves*, has been issued. All are expecting a very entertaining address from Rev. Geo. H. Spencer, of Newton Centre, at the next meeting of the Circuit League, to be held here next Monday evening.

Webster Square. — In the winter's course of entertainments Cyrus Weeks, of Lynn, gave a stereopticon lecture on "Our Country in War," last week. A pretty large subject for one even-

ing. Rev. L. W. Adams is about beginning a series of sermons on the origin and value of the Bible — a subject too little discussed in this age of wheels and football.

Preachers' Meeting. — It is expected that Bishop Mallalieu will be present at the meeting to be held with Webster Square next Monday.

QUIS.

North District

First Church, Somerville. — On Friday evening, Dec. 9, the 80th birthday of Rev. Daniel Richards, he preached at this church an excellent sermon upon the parable of the leaven. Besides pastor, Rev. G. S. Butters, there were present Revs. G. F. Eaton, S. S. Cummings, William McDonald, and Charles Parkhurst. At the close of the sermon Mr. Richards gave some very interesting reminiscential experiences, and brief remarks were made by Messrs. Cummings, McDonald and Parkhurst.

Trinity, East Cambridge. — It will be a special favor to the pastor of Trinity Church, East Cambridge, if every former member or attendant of the church would kindly send to him their post-office address, if not sure it is known to him. Any one wishing copies of the poem read by the pastor at the late eightieth anniversary please send 15 cents, with address, to Rev. Geo. Whittaker, D. D.

East District

Belmont Church, Malden. — On Sunday, Dec. 4, 5 were received by letter and 4 on probation. Rev. J. P. Kennedy, pastor.

Trinity Church, Lynn. — The *Annual Fair Herald* issued by this church contains, besides a generous amount of advertising, a view of the church and parsonage, a cut of the pastor, Rev. M. G. Prescott, and one of Rev. Alonzo Sanderson, who built the church twenty-five years ago. A "Temperance Song" and a "Pastoral Poem," both from the pastor's pen, are features that not many church papers can boast.

Bay View, Gloucester. — At the third quarterly conference of this church appreciative resolutions in regard to the life and work of the late John K. Dustin were unanimously adopted. Mr. Dustin was one of the original members of Bay View Church and a very generous supporter of it. U.

Swedish Ministerial Association. — The Swedish Methodist Ministerial District Association of New England gathered last week at Swedish Emanuel Church, Campello. Eleven Swedish preachers attended. Interesting topics were discussed in the afternoon, and a revival meetings was held each evening. Mr. Hagberg, now attending Boston University, was heartily recommended among his brethren. Good success was reported in several places, and Dr. J. H. Mansfield, who has charge of the Swedish work in the New England Conference, was praised for the interest shown by him in this work. The next meeting will be held in Lowell, March 7-10.

Absolutely pure is the claim made in every advertisement of the Royal Baking Powder, and absolutely pure is the verdict of every housekeeper in the land using the Royal. It is the standard among baking powders, worth its price, because of its purity, healthful bread-making qualities and the strength that makes a small quantity go a long way. No trouble about delicious biscuits and pastry when the Royal is used.

A Cheap Bookcase

The recent failure of one of the large book concerns of the country has thrown on the market a lot of revolving bookcases which were specially manufactured for a leading encyclopedia. They are fine cabinets, three tiers in height, with adjustable reading shelf on the side. They could not have cost much less than \$10. A Boston house has shown its sagacity by buying in these bankrupt bookcases at a very low figure, and they are now on sale at the Paine Furniture warerooms at the sensational price of \$7. Our readers should act quickly if they want one before the lot is sold.

Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will surely be benefited.



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CHURCH REGISTER

METHODIST SOCIAL UNION. — The annual meeting of the Boston Methodist Social Union will be held at the American House, 39 Hanover St., Monday, Dec. 19, at 5 p. m.; dinner at 6.30. The annual report of the secretary and treasurer will be read, and officers for the ensuing year will be elected. This will be "Young Men's Night." Addresses will be made by Rev. Charles H. Stackpole, of Stanton Ave., Dorchester, on "Truth as I Have Known Them," and Rev. William L. Haven, secretary-elect of the American Bible Society, on "Imperialism." Membership tickets for the ensuing year will be ready at this meeting. Will pastors in the vicinity of Boston please give this notice in their churches next Sunday.

VERNON B. SWETT.

ALPHA CHAPTER. — Meeting at Hotel Bellevue, Monday, Dec. 19. Luncheon (European plan) at 12.30 p. m. At 1.30, paper by Rev. S. L. Baldwin, D. D., on his recent visit to China, Korea and Japan.

J. P. KENNEDY, Sec.

MARRIAGES

PLUMMER — SARGENT. — In Somersworth, N. H., Nov. 22, by Rev. T. E. Cramer, Frank H. Plummer and Lillian B. Sargent, both of Somersworth.

JEWELL — MOORE. — In Somersworth, N. H., Dec. 1, by the same, Herman E. Jewell, of Concord, N. H., and Mary A. Moore, of Somersworth.

OLESEN — TATE. — In Somerville, Dec. 7, by Rev. Daniel Richards, William F. Olesen and Hattie R. Tate, both of Malden.

BLACK — RANKIN. — In Boston, Dec. 8, by Rev. Charles Parkhurst, Robert A. Black, of Bristol, R. I., and Margaret M. Rankin, of Boston.

W. F. M. S. — Miss May Bell Griffiths, of Japan, will speak at Temple St. Church, Sunday evening, Dec. 18, on "Missions in Japan."

Miss Griffiths will also speak at Tremont St. Church on Monday, Dec. 19, at 2.30 p. m. She has recently returned from Japan, where she has spent nine years of labor for the W. F. M. S. She is one of the many missionaries who were at the General Executive meeting at Indianapolis, and is a most interesting speaker. She kindly consents to give an address during her visit in the East, and it is a rare treat for all who will have the privilege of listening to her. After the address an informal reception will be held. An invitation is extended to all the churches to unite in this missionary service.

CLEMENTINA BUTLER, *Itin.*
JULIA F. SMALL, *Sec.*

BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY. — A special meeting of this society for the consideration of matters connected with Morgan Chapel, and any other business that may legally be brought forward, is called for Monday, Dec. 19, at 2 p. m., in the Historical Room, 36 Bromfield St., Boston.

G. F. WASHBURN, Pres.
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In order to prove the great merit of Ely's Cream Balm, the most effective cure for Catarrh and Cold in the Head, we have prepared a generous trial size for 10 cents. Get it of your druggist or send 10 cents to

ELY BROS., 56 Warren St., N. Y. City.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. — Alfred W. Stevens, Caldwell, Ohio.

After Using Ely's Cream Balm six weeks I believe myself cured of catarrh. Joseph Stewart, Grand Ave., Buffalo, N. Y.

Ely's Cream Balm is the acknowledged cure for catarrh and contains no cocaine, mercury nor any injurious drug. Price, 50 cents. At druggists or by mail.

OBITUARIES

Who died! what means that word
Of men so much abhorred?
Caught up in clouds of heaven to be
Forever with the Lord!

To give this body, racked
With mortal ills and cares,
For one as glorious and as fair
As our Redeemer wears;

To leave our shame and sin,
Our hunger and disgrace;
To come unto ourselves, to turn
And find our Father's face;

To run, to leap, to walk,
To quit our beds of pain,
And live where the inhabitants
Are never sick again;

To sit no longer dumb,
Nor halt, nor blind; to rise —
To praise the Healer with our tongue
And see Him with our eyes;

To leave cold winter snows,
And burning summer heats,
And walk in soft, white, tender light
About the golden streets.

Thank God! for all my loved,
That, out of pain and care,
Have safely reached the heavenly heights,
And stay to meet me there!

— Phoebe Cary.

Johnson. — The startling intelligence came, a few days since, that Mrs. Ellen A. Johnson, wife of Henry M. Johnson, of Boston, was fatally ill, and for several months past had been suffering intensely from a disease which had baffled medical skill. Death came to her relief Nov. 24, 1898. Mrs. Johnson was born in Bangor, Me., in 1836, the daughter of the late Samuel and Harriet G. Larabee, who were widely known in the social and commercial affairs of that city for many years.

It was the good fortune of the writer to have become intimately acquainted with the family nearly a half-century ago. I recall with affectionate gratitude their uniform kindness to me, and have always esteemed them among the truest and best of friends. There were four daughters: Harriet, the oldest, now the widow of the late Dr. Mann, of Boston; Mary E., the wife of Mr. Philo A. Strickland, of Bangor; Abby F., the youngest, who was married and resided in Boston, and died June 26, 1874. Now the next to the youngest has been taken.

Miss Ellen A. Larabee was married to Henry M. Johnson, a Boston merchant, Jan. 1, 1862. It was one of those unions where the attractive and manly qualities of the man found their counterpart in the estimable qualities of a woman so wisely

selected as a companion. Mr. and Mrs. Johnson started in their new social life under the most favorable circumstances. They had ample means not only to furnish with the comforts of life, but to adorn with artistic attractions, the home where they could enjoy the society of their many friends. Only a few years after their marriage the brightness of their future was overshadowed by a severe affliction. Mr. Johnson, who was the picture of good health, with a robust and symmetrical frame, became an invalid. A few years later he withdrew from business, and, accompanied by his wife, sought the aid of the best medical authorities in this country and Europe, but failed to gain restoration to his former good health. For nearly thirty years past, when indoors or out, his wife has been his constant companion. With unwavering affection she devoted herself to her husband, doing all that was possible to cheer and encourage him in his disappointment and physical infirmities. It has been said that every cloud has a silver lining. The devotion of this woman may illustrate its truthfulness. It brought into more intense activity the deep sympathy and affection of a delicate and sensitive nature. The angelic ministry of her willing hands and loving heart must have been soothed balm upon his troubled spirit. Her last intelligent utterance indicated that her soul was stirred with anxious thoughts for the welfare of her husband. For him she would gladly have lived, but cheerfully confronted the darkening shadows which were rapidly gathering about her. There were expressions of trust and resignation, and a deep sense of gratitude for all who had ministered to her comfort, with special messages of love and affection for her nieces who had faithfully watched by her bedside during the last days of her intense suffering.

In the death of Mrs. Johnson a true and devoted wife has been taken, and a large circle of admiring friends will join in expressions of warmest sympathy for the bereaved. The home is bereft of its brightness. A life devoted to the good of others is ended. And yet not ended, only translated to the life beyond. There, we are assured, "the smile of the Lord" will be the unchanging "feast of the soul."

A. S. W.

Estey. — Mrs. Jonathan L. Estey, after four score years of earthly life, passed into the world beyond the morning stars, Nov. 23, 1898. Her name was Mary E. Teboots. She was born in Worcester, Mass., Nov. 5, 1818.

Her mother and grandmother were esteemed members of the Unitarian Church, and there through her girlhood she also worshipped. At the time of the erection of the first Methodist meeting-house in the town, she became interested in the new form of teaching and life, and in 1837, under the pastorate of Rev. J. T. Barrell, professed saving faith and was received into the church. Two years later, Nov. 17, at the same altar, she was united in matrimony with Jonathan L. Estey, who the previous year had been licensed to preach.

Following Providential leadings, the wedded pair remained residents of Worcester until 1849, the husband being engaged in the editing and publication of the *Worcester County Gazette*. His activity and usefulness as a preacher in the adjacent towns led to his ordination as local deacon in 1841 and as local elder in 1848. The following year, having joined the New England Conference, he and his wife entered upon the experiences of the itinerancy, serving during the next two and twenty years churches in the following places: Hardwick, Ashburnham, South Royalston and Templeton, Whitinsville, Brookfield, Dudley, Hampden, North Blandford, Pelham and Oakham.

Already in Worcester Mrs. Estey, by specially close and friendly relations with the successive pastors' families, had been unusually prepared for her calling, and in the years which followed her life in the Conference charges, she ever made her home a centre of attraction to many of the prominent members of the Conference and their families. Men as unlike as Bishop Gilbert Haven and Dr. William McDonald felt and responded to the attraction. In Boston, Newtonville, and Cambridge, where these later years were spent, her closest friends were eminently worthy to be such. By some subtle spiritual affinity she seemed ever to draw about herself the best in her surroundings, and to all she was ever a personality of peculiar interest. The Apostle Paul must have been a quaint character. One sees it in the earnestness, and yet amused relish, with which he accepts the conflicting estimates men put upon him, boldly announcing the jocund of them all: Deceiver, and yet

true; unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. In the tame uniformities of ordinary modern society one does not often find a person in whom like piquancy, resulting from like unexpected combinations, is met. It was found in Mrs. Estey. She knew how to abound, and yet how to suffer lack; she was often perplexed, yet not in despair; cast down, but not destroyed; she was sorrowful, yet alway rejoicing; poor, yet making many rich. In physical constitution she often seemed the frailest of the frail; and yet she outlived nearly all of her early associates. Her religious professions were of the most diligent character; yet her faith was the strength of many. Though timid as a fawn, when the courage of plain speaking was called for, she was the boldest of all. Such characters are always fascinating.

In the same month of the year in which she was born and in which she was wedded, she was also translated. After weeks of languishing, ministered to by devoted children and grandchildren, in the presence of the companion of her life's joys and sorrows, she found most peaceful and blessed release.

WILLIAM F. WARREN.

Barlow. — Mrs. Harriette Adelaide, wife of David L. Barlow, was born in October, 1857, and died in the triumphs of faith in Ware, Mass., Aug. 7, 1898, in the 42d year of her age.

Mrs. Barlow spent her younger days in Vermont and Canada. She came to Ware about ten years ago. In 1888 she was happily converted, and united with the Methodist Church. In 1890 she was united in marriage with D. L. Barlow, one of our earnest class-leaders. Their years of married life were happy. Of a quiet, sweet disposition, she gained many friends, and was always a faithful and true helper in the church.

Early in the spring of 1898 disease settled upon her, and it was soon seen that her days

CATARRH OF THE STOMACH

A Pleasant, Simple but Safe, and Effectual Cure for It

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

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were numbered. For a time there was a severe conflict. She clung strongly to earth and its joys and friends. At last, a few weeks before her death, she gained the victory, and with a face shining like that of an angel she told her husband and friends she was ready to go when the Lord called. Her last hours were triumphant. She fell asleep, and was not, for God took her.

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NEWS OF THE WEEK

Wednesday, December 7

— The transport City of Pueblo arrives at Manila with 600 men and 25 officers; the U. S. S. Raleigh ordered to return to the United States.

— One man killed and fifteen wounded by an explosion on the hospital ship Bay State at Brooklyn; four men killed by the explosion of torpedo at Castle Island, Boston Harbor.

— The Episcopal clergymen of New Jersey take steps to prevent the seating of Brigham H. Roberts, polygamist Congressman from Utah.

— The report of the Hawaiian Commissioner presented to Congress.

— The Court of Inquiry ordered to investigate loss of the Maria Teresa during the storm of Oct. 29, finds that no blame attaches to her commanding officer.

— Two British lieutenants and twelve native soldiers killed by tribesmen of the Niger country.

— France sends an ultimatum to China demanding that a French missionary now held prisoner at Sze Chuen be released within ten days.

— The Emperor opens the German Reichstag in the White Hall of the Royal Palace at Berlin with a pacific speech.

— General Kitchener starts for the Soudan.

Thursday, December 8

— The U. S. S. New York arrives at Havana from Hampton Roads.

— Naval Constructor Hobson ordered to Manila to raise sunken men-of-war.

— The steamer Vedamere lands 45 men rescued from the steamer Londonian at Baltimore; 25 men believed to have gone down in the ill-fated ship.

— The Pathfinder, destined for the U. S. Coast and Geodetic Survey, launched at Elizabethport, N. J.

— Attorney-General Griggs, in his annual report, states that 56 vessels were taken from the Spaniards during the late war.

— Weyler Street in Havana renamed Obispo Street; threats of disturbance on taking down the old signs.

— Senator Morgan, reporting for the committee on the Nicaragua Canal, recommends the immediate issue of bonds guaranteed by the Government to the amount of \$5,000,000.

— Discovery that the Government has lost many thousands of dollars in New York city alone by the failure of the contracting parties to affix stamp to deeds of property conveyed.

— The French Court of Cassation orders a stay in the proceedings of a court-martial ordered for the trial of Col. Picquart.

Friday, December 9

— Spain angry because of the reference to the Maine in the President's Message.

— The House passes the Urgent Deficiency bill providing for the expenses of the Army and Navy.

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— Attempts to locate the hull of the steamer Portland are being made.

— Funeral of Gen. Garcia held in Washington today.

— The nomination of Hon. Joseph H. Choate as ambassador to Great Britain has been signed by the President.

— The United States Peace Commissioners give a dinner to United States Ambassador Porter in Paris.

— Death of Sir William Jenner, physician in ordinary to Queen Victoria and the Prince of Wales, aged 83.

The Fitchburg Railroad, Hoosac Tunnel Route, will sell round trip tickets at greatly reduced rates on account of students and others returning to their homes at Christmas vacation. Tickets will be good going from 14th to 24th of December, inclusive, and good for return journey until 12th of January, 1899.

The Taber Prang Art Company have outdone themselves this year in the variety and sumptuousness of their calendars, which are works of art indeed. Calendars grow more and more popular each year as Christmas and New Year gifts, and all tastes and purses can be suited in this beautiful collection. One of the largest is the "New Woman Calendar," the four large cards representing woman at the reins, a college girl, a yachtswoman, and a golfer. Then there are flower calendars — including pansies, violets, lilies, crocus, columbine and bachelor's buttons — a Church Calendar (a perfect gem), a C. E. Calendar, with pansy decoration, "Our Feathered Friends," "Sweet Innocence," "Calendar of Peace," and a host of others.